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MUDSILL SCIENCE.

THE RELATIVE INTERESTS

OF

CAPITAL AND LABOR;

Church Education and Unjust Laws;

CHRISTIAN EDUCATION AND JUST LEGISLATION.

James Smith.

BOSTON.

1871.

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MUDSILL SCIENCE.

AMONG the working classes in Europe and in this country, there exists general dissatisfaction. They feel that in the social system there is some great wrong through which they, as a class, are made to bear all the burthens, while the Capitalists, Traders, and their tools, reap all the benefits of civil association.

Through a false education the people are deprived of all confidence or faith in themselves, and are led to look up or off for some fancied superior capacities to discover, and some superior power to remedy, this wrong; while their plain common sense is all sufficient for discovering the evil, and their political power in the United States almighty to remedy it; without violence, and comparatively without effort. All the effort required is to rid themselves of the absurd idea that there is an intelligence superior to common sense, and of the senseless *worship* of anything that is unknown and incomprehensible; and have some *respect and confidence* in simple facts, that come fully within the comprehension and positive knowledge of all, except "faith-filled" scholars.

The Church is the mother of all scholarship that is based on faith in traditional falsehood, or an 'intelligence' that is called 'superior' to common sense. She is the falsehood, that is truthfully represented in an

ancient allegory as stealing the garb of Truth, and keeping it carefully wrapt about her to conceal from the observation of her dupes her naturally repulsive deformities. By these means she has established and maintained herself as Truth. While Truth, if she presents herself, or is presented at all, must be presented either in the garb of Falsehood or naked. Under this disadvantage she is generally rejected as a suspicious character; and the Church does all in its next to almighty power to strengthen these unjust suspicions and injure her reputation in every conceivable way; as she knows positively, that if Truth is ever recognized or generally accepted by the people as Truth, Church supremacy will be forever destroyed, the stolen garb will be stript from her vile carcase, and all her disgusting rottenness exposed.

This "monster, that to be hated, needs but to be seen," is the teacher of the people's teachers; she educates, guides, and controls all popular editors, writers, and school teachers; she is their master; the privileged class could not exist without her aid in educating the people in ignorance.

The Church and the Sharks are dependent on each other, especially in this country, for existence; she upon them for pecuniary means; they upon her to perpetuate the ignorance that tolerates their existance as lawmakers.

In convictions as to who is or what is right or wrong, the People are generally the Slaves of their educat ors: who are the Slaves of the Privileged Class who are the the Slaves of a despicable ambition, to gratify which, they would sink the mass of man-

kind to the lowest depths of dependence and poverty. A hell of misery for the masses, is essential to the Sharks heaven of happiness. In this idea, they are *all* true Churchmen.

W. M. Grosvenor, speaking for the privileged class, the opponents of all human or civil laws that would protect the laboring class against their enemies — the capitalists and traders; says, "human wisdom cannot better by artificial laws, the conditions under which the Creator has placed human labor, by the natural laws of exchange."

These few words express clearly the universal teaching of all the educational institutions, that are now or ever have been supported in what is called civilized society, by schoolmasters, preachers, editors, lecturers, and all popular writers whenever the provident powers of government, either human or divine, or questions connected with political economy are discussed or in any way alluded to.

Every available means are used by the ruling class to keep the people in ignorance of the power of human or civil laws to protect them and improve their condition, and of the simple facts on which a just system of political economy should be based.

Instead of teaching men to exercise their *reasoning faculties*, to gain a knowledge of truth, *the only means* that God or nature has supplied for that purpose, they are taught by the Church that the whole truth relative to these questions, was received by the rulers direct from God thousands of years ago; it is called the word of God; is recorded in a "sacred" book which is called the Holy Bible, which all are required to believe or be eternally damned. The writers of

this work made it appear that they, the rulers, were only the obedient servants of God, who exercised a controlling influence over all their legislation. In this way, the rulers shirked all responsibility for wrong, unjust, and oppressive legislation, by throwing it upon God or Divine Providence. This is Priestcraft, and it is evident that the Church was established, and is now supported, by the rulers solely for political purposes.

Beside this, another craft (a distinction without much difference,) is used, to keep the people in ignorance of the truths that is most important they should be familiar with; that is, Schoolcraft, or School Science.

They are educated to accept as an established science, the groundless theory of political economy, manufactured by Adam Smith, J. Stewart Mill, De Quincey and others. The object of these writers was the same that the Bible writers had in view; which was to frame a false theory that would justify or make appear unavoidable, the abuses and injustice that is tolerated in what is called civilized society.

"Adam Smith, when he commenced his work, looked about for *facts* from which he could reason and on which his (*false*) theory could be *based*;" but every fact brought forward for examination gave positive evidence that his theory was a lie. "In this dilema," H. T. Buckle the historian, one of his warmest admirers, says, "*he resorted to a peculiar artifice*, which was to reason from trains of events which have no real existence, and which are nowhere to be found except in the mind of the theorist; which artifice (Buckle says) was perfectly justi-

fiable, as the *facts* were *insubordinate* and could not be brought in to *subjection* to the theory;" and he Buckle, finally concludes "that this fiction is a better foundation for a theory than (positive self-evident) facts;" the reason he gives is, "that it shows the *superior* mind and capacities of the framer."

The Scholar that accepts any popular theory, like Adam Smith's without examining the foundation on which it is based, is alone the Perfect Scholar. He believes in an intelligence that is independent of facts, and of common sense.

J. Stewart Mill, who pretends to have reduced Smith's theory, with an imaginary foundation, to a science, adopts a different "artifice" to get rid of "insubordinate facts that cannot be brought into subjection" to his science. He states his imaginary premises, and then promises his reader, that later in the work he will produce the facts or proofs that his premises are real, that they exist, that they are or can be established. Then, after wading through the first, second, and well into the third volume, he is told the premises or principles on which the science is founded, has been established in an earlier part of the work. He, Mill, not only fails to produce a single fact that supports his premises, but he refutes them, by his own statements and admissions, nearly as many times as there are leaves in his three volumes of words. It would be dffiicult for him or any one to write two pages on the subject without refuting them.

He says, "the demand for labor in a community, depends upon the amount of accumulated capital there is in it. A portion of this capital," he says, "is

used exclusively to give employment to labor, which he calls the labor fund." He says, "the demand for labor depends, not on the increased consumption of its products, but on the increased abstinence from consumption, which, he says, "increases accumulated capital, which increases the labor fund, which must be used to give employment to more laborers." That imaginary labor fund is the principle if not the only foundation on which his shakey science rests.

This absurd idea is proclaimed by an Englishman in England, in the midst of millions working at starvation wages; hundreds of thousands constantly out of employment, making of England, for this reason alone, the greatest pauper factory on the globe. If this foundation principal is a reality "that exists anywhere outside the imagination of the theorist," then England has the least, instead of the largest, amount of capital, of any community on the globe. But it is not neccessary to go to England for proofs that the theory or science is a false one. Every workingman *knows* that the demand for his labor, and the rate of his wages, depend npon the products of his labor being consumed as rapidly as he produces them. He *knows* that if production exceeds the consumption only one per cent. that one per cent. will finally, create a surplus and throw him out of employment, till the surplus is consumed.

☞ Every workman *knows* that when he is thrown out of employment, it is not because any imaginary labor fund is exhausted, or for want of *capital* any way; it is simply because the consumption of products has not kept even pace with the production; the market is glutted. ☞ These simple facts are

self evident; the testimony of all the living or dead oracles, with their, Thus saith the Lord, or Thus saith the Natural laws, in their favor or against them, cannot strengthen or weaken them; they are a part of the eternal truth; they can be ignored by the rulers, but they cannot be refuted or destroyed These facts prove beyond question that Mill's assertion, that the demand for labor and the rate of wages, depend upon the amount of capital in the community, is a lie, and it is unreasonable to suppose that he did not know it to be a lie when he wrote it.

But De Quincey virtually acknowledges that the theory cannot be supported by facts—cannot be reconciled to common sense or human reason; and to discourage investigation he asserts that it can never be fully understood, "as it relates to the infinite, which is beyond the reach of finite minds." Like theology or religion, which he calls Christian belief; "it must be based on faith rather than the understanding." He says, "to be simple—to be easy of comprehension, is but the second condition for a good elementary statement of Christian (?) belief; the first condition is to be faithful." "There is no necessity that all things should be at the earliest age understood, in part they will never be understood in a human state."—"But there is a necessity that early in life those distinctions should be planted which foreclose the mind by a battery of prejudication and preposessions, against other interpretations."—He adds, "now the condition of political economy is in this point analogous." That is, to have this false theory of political economy on which the present

unjust, rascally legislation is based, accepted by the people as a true and well grounded science; it is necessary that at an early age the minds of the people should be foreclosed by a battery of prejudice in its favor, and against the interpretations of a riper judgment, based on more fully developed reasoning faculties. There are no facts, no sense or reason, that any of these most popular founders of this "infallible" science can produce in its support. In this respect it is as De Quincey says, like the "infallible" theology. There is no other way to secure for them, either the reverence or respect of the masses, they were made to deceive, than by foreclosing the minds of all children by a battery of prejudice in favor of the lie, and in that way prevent an overwhelming majority of them from ever gaining a knowledge of the truth. But how is this infernal game to be played? Ask all of the ruling class, who all pretend to believe in either the "infallibility" of Moses, or J. Stewart Mill, and they will all agree; you will have such a union in sentiment, as was never before expressed. The answer will be, Educate, educate, educate. The ruling class have been in favor of education, in some way, ever since they established the church and proclaimed to the world that eating of the tree of knowledge was the original sin. They have been, from that day to this, trying to deprive the masses of the free use of their *reasoning faculties*, and bring them back to the original state of ignorance, from which they "fell."

This is one of Christ's specific charges against them. He says, "you take away the key of knowledge." What other key of knowledge do men pos-

sess that the Church would deprive them of? The Church is not only willing, but anxious, to supply men with traditional, or what they call inspired, knowledge. The only key to that is faith or gullibility, and that is the last thing a churchman would take from his dupes.

What is the lie of all others, that the rulers in this country are most anxious to educate the people to believe? That the interest of Capital and Labor are identical, that whatever advances the interest of the Shark must advance the interest of the People. If that lie is admitted, then it must be admitted, that they have a just right to control all legislation; as no one can honestly deny that they must understand their interests better than the people, without the same experience, can possibly. As long as that single lie is accepted as truth by a majority of the people, the ruling rascals are more firmly established in their despotic power in this country than in any other in the civilized world. An educated, conscientious belief in an opposing lie, is an absolute bar to a knowledge of the truth; false education is prejudice crystalized, ignorance fortified. As the belief, that Sharks are putty in the hands of God, is getting rather shaky, they are extremely anxious to establish a belief in some other lie that will prove equally serviceable.

Taking into consideration the evil that springs from this perpetuated ignorance, and the advantages taken of that ignorance by the ruling class; the *justice* of Christ's assertion, that they are of their Father the Father of lies, and that Harlots, and what they call the worst sinners, should enter heaven before

them, no one can honestly deny. (Christ claimed to be the Child of Truth, "the Word that in the beginning was with God, and was God," *in the same sense* that he says, the Churchmen are children of their Father, the Father of Lies.) The Churchmen, the ruling class at that time, said his teachings would turn the world upside down; denounced him as a revolutionist striking at the very foundations of morality and good order; and having the control of all educational influences, the same as they do now, they, by appealing to the *educated* prejudice of the people, created, generally, so strong a feeling against him, that the very class for whose welfare he was striving, demanded his crucifixion. Is there any material change in the Church and rulers of to-day, as to these teachings?

Henry Ward Beecher, is, beyond question, the most prominent representative of the Church in this country, the one that attracts the general attention, the one that has the most wide spread influence. He, speaking for the Church and rulers of to-day, says that "the Pharisees" (that Christ condemned as the *worst* of sinners,) "was the very *best* specimens of humanity that at that time existed on the earth," (virtually declaring Christ a liar.) That was exactly what the Pharisees claimed to be, that is exactly what Churchmen claim to be to day.

The Church to day, hypocritically, professes to be Christian—something altogether different from the Church condemned by Christ; but the *practical* standard or test of excellence or righteousness is materially the same; while Christ's standard is looked up to, and worshipped, as an excellence that is in

some indefinite future to be attained, but which at present is altogether beyond human reach. This makes the Church christian in theory only, while practically and really she is Mosaic or Ascetic.

Beecher realizes his position, and sees that if he would defend himself against the home thrusts of Truth, or its faithful child Christ, he must defend the Pharisees who killed Christ. Christ was the first to discover, and dare to denounce, Churchmen as the legitimate children of the devil — the worst enemies of God and man.

Christ judged men not alone by the immediate, but by the final consequence of their acts. And then, not alone by the degree of injury done to others, but took into consideration the surrounding influences that impelled them to wrong acts, or that should have restrained them.

He knew that the rulers are not compelled by actual want of the necessaries of life, to put burthens upon the poor grevious to be borne. He knew it is only to gratify their insatiate avarice, and a despicable ambition to secure a more marked distinction over their fellow-men by sinking the masses to a more dependent, more degraded level. Any greater crime, any meaner crime, anything more unjust or oppressive than this *legalized* outrage of every sense of justice and fair dealing, is beyond human conception. Compared with the legalized sin of the ruling class, the sin of individuals among the masses, Christ thought of little account, and treated them with leniency. He considered the fact that most of the sins of the masses grew out of the educated ignorance, poverty and degradation, that the Church

and rulers were alone responsible for. He denounced the entire ruling class as hypocrites, that strained at knats and swallowed camels — magnifying, denouncing and punishing the petty sins of the people, while they legalized, cloaked and screened from observation, the thousand times greater crimes of which they themselves were guilty.

How can it be proved that the ruling class today are guilty of putting burthens on the poor, that they, the *rulers*, *do not so much as touch with their fingers.*

One of the principal sources of revenue, to pay the expenses of the general government — in building railroads through lands taken from the people; in subsidies to steamship companies for the importation of cheap laborers, which the rulers estimate to be worth *to them* five hundred dollars a head, men, women and children; in paying the salaries, one hundred per cent higher than they should be, to one hundred per cent more officers than there is any necessity for, &c.— is derived from a tax on imported goods. Two thirds of this comes through New York importers, who collect it through jobbers, wholesalers and retailers, from every section of the country, and from nearly every individual in each section. Each trading capitalist between the treasury and the producing consumer, who alone pays about all taxes, makes profit on the original cost, and on the taxes; and a profit on the profit of each preceeding trader.

But do not each of these, and all middle men between the producer and the consumer, pay the tax on what they and their families consume?

As a body, taking them all together, they do not

pay a single dollar into the treasury. To answer any question connected with political economy, you have only to use the simple facts relative to that question. What are the facts in this case? Middle men are necessary, the same as other necessaries, that are a nuisance. A Massachusetts shoemaker had better accept and support this nuisance than go West for a bushel of wheat, and down East for a bushel of potatoes. It is a fact that traders are a public necessity, and that they must be supported by profits in their business.—It is a fact that to secure that support they must add to the first cost of the articles they trade in, not only all rents, all interest and taxes on the capital, whether the interest be six per cent or ten, or the taxes one per cent or three, but all the living expenses that habit or custom, in the community, have made necessary for their support. That is, whatever may be the cost or whatever may be added to the costs of their living by higher rates of taxation or interest, must be added to their profits, or they cannot live as traders.

This little chain of facts, so simple that every one can fully comprehend and understand them, *prove*, without the aid of any doubtful inferences or questionable deductions, *point blank*, that no manufacturer, no capitalist in any kind of business, can pay the first dollar of tax or interest and live on his business. He must, inevitably, add all his taxes, all his interest money, as a part of the cost of the goods, and then add a living profit or he must die, as a business man.

If the average cost of living, among a particular class, of business men, be ten thousand a year, and a

quarter part of them spend on an average fifteen thousand for taxable articles, they pay into the treasury the tax on the extra five thousand consumed; while the economical quarter part spent but five thousand on taxable articles, thus, withholding from the treasury, and putting in their own pocket, an amount equal to that paid into the public treasury by the extravagant quarter; so that, taking the economical, the average, and the extravagant livers, all together, the trading capitalist do not pay the first dollar into the public treasury. They do not touch (to lighten) the burthens they put upon the people, even with their fingers. Take all the capital in the country that is in any way profitably invested, as one mass, and there is no law, neither can any law be framed, to make it, as a whole, if equally assessed, pay a cent of any kind of tax, except a sudden unexpected rise in the rate of taxation should occur; then, only, a small portion would be made to pay till a change in the condition of the investment could be effected.

Instead of a burthen, taxation is to *large capitalists*, a source of revenue; they collect from the people the high rates of interest, rents, and profits that will cover the high rates of taxation, and then, through the undervaluation of their property, they pay into the treasury about fifty per cent of it. To them the higher the rates the better. And the more their property is undervalued, the higher the rates will be. This *Devilish* providence, they say, is *Divine.*

The ruling commercial class are familiar with all these truths, they know that all they can get out of National, State or City treasuries is clear gain, that

it does not, cannot cost them a cent if other places in about the same business are equally extravagant so as to make the taxes assessed on the capital in the different places about equal. They know they have no right to any control or influence in government or legislation, any more than the capitalist of any foreign nation. They know they have no common interest with the people, and the only relative interest is the same as exist between the shark and the fish he feeds on.

Knowing these things, is it any wonder that they should be so unanimously in favor of education? when that alone stands between them as they are, and their absolute destruction as a ruling class, privileged to prey on their mentally enslaved, and of course, unresisting victims. Is it any wonder that they voluntarily part with millions of the spoils to support the Church? the most corrupt and corrupting institution that exists or ever has existed in what is falsely called civilized society. Is it any wonder that they pay from ten to twenty thousand a year to the most efficient and servile dirtwiper, and to others, less thorough in their work, salaries proportioned to their skill at whitewashing, painting, gilding, covering over and screening from observation their rascalities?

Taking into consideration the fact, that the Church is the manufacturer of the standard of morality, that she actually creates the concientious convictions of the people on which our government and legislation is based; the value of her servility to the privileged class, is beyond all estimate. The millions paid for her support is like the bread cast

on the waters, it returns after many days increased, at least, a thousand fold.

How does the Church manufacture or create the conscientious convictions of the community? How is it the most corrupting institution? The children in a community when they first come under the influence of Church teaching, whether at the mother's knee, the sabbath, or common school, are in the same condition mentally as Eve is supposed to be at the imaginary interview between her and the Serpent. They have no very definite ideas as to what is right or wrong, or as to which is most desirable, pleasant and agreeable, or as to final consequences of right or wrong action.

What were the first impressions or convictions that Eve received? — as every child receives its first convictions from its first educator, the Church? Her educator made her believe that by disobedience, sin, or violation of moral law, she could secure something that was really "*good*," really "*pleasant*," something "*to be desired*." That to be obedient, to be good, to do right required a continual sacrifice of self-gratification, or abstinence from these "good, pleasant, and desirable" temptations. He educated her into the belief that, although, there was a threatened punishment for indulgence in these "good, pleasant, and desirable gratifications, that punishment *was not sure*. "Ye shall not *surely* die."

This shows that all the inducements and temptation to do wrong, and the continual self-sacrifice requisite to do right, that was presented as truth to Eve by the Devil, is to-day presented as truth to children by "Churchmen, children of their Father, the

Father of Lies." The only change from the original is to increase the temptation to do wrong, by reducing the risk of punishment. They educate them to believe that all manner of sin and transgression shall be, under conditions, forgiven and go unpunished. (The "sin against the Holy Ghost" is practically ignored, which is sinning against light and knowledge, of which only the rulers can be guilty.) As, revised, the Church offers this inducement to do wrong, you can secure a greater amount of self-gratification and enjoyment in life in violating the moral laws, than in living in accordance with those laws. But, in securing this life-long enjoyment, you run the risk of being eternally punished after you are dead, but you can at any moment before death, escape all punishment by sincerely repenting, and humbly praying to be forgiven.

Where can you find a healthy individual, early in life, when the habits and moral character is formed, that calculates to die within thirty days, or within thirty minutes, which is ample time for the hardest cases to make their peace with God and escape all punishment. "For while the lamp holds out to burn, the *vilest* sinner may return."

Self-gratification, *enjoyment*, *happiness*, either present or future, *is alone* the object that prompts every voluntary human action, it alone is *all* that makes existence desirable. To ask a young person to whom seventy years seems almost an eternity, to sacrifice all that makes this to him long life desirable, to secure a chance to associate with, eternally, the silly women, in petticoats and in pants, and the repulsive hypocrites of which the church is invariably

made up, is a proposition, that no one with brains enough to distinguish him above the compost aforesaid, will accept. Especially, when he can secure by immorality all the enjoyments of this life promised by the Devil and the Church, then, at the last thirty minutes secure the eternal *existence* among the psalm singers, which only the *alternative* makes tolerable. Anything more corrupt or corrupting than this Church teaching, is beyond finite conception. Yet, we are told, by men who profess to be the most liberal-minded searchers for truth, that although theology is evidently a humbug, we must still sustain the Church, we must still teach the children that this *lie* is God's *truth*. Why? they tell us that without the Church and Bible teaching we should be without any basis to secure good morals. That is, if we give up this Devil's code that offers every earthly inducement *to do wrong* and makes right-doing a constant sacrafice of self; the human famliy will be left without any inducement *to do right*.

What was it that induced the Baltimore "socials" to take into their houses, provide, and care for, the dead and disabled soldiers that were shot down and left in the streets. Professed Christian Churchmen "passed by on the other side," and made no movement to shelter the dead or relieve the wounded. The Churchmen felt it their *duty* to repress any feeling of sympathy for the suffering of their enemies, which they considered the enemies of God, as they were striking at the foundation of *good order*, in striving to overthrow an institution plainly sanctioned by the Church Word of God. While these "fallen" women who were not Church prose-

lytes–"two-fold more the children of hell than before convertion," allowed their *natural sympathies* to control their action. Witnessing the physical suffering of the wounded produced a mental suffering in themselves that barred all enjoyment and self-satisfaction until they had done what they could to relieve the suffering of the soldiers, and by that means relieve their own mental suffering, which richly pays for the good act, as relief from mental suffering is in itself, for the time, enjoyment. Besides this temporary enjoyment, *the consciousness of having done the right thing towards any human being that is in trouble, is an ever recurring source of satisfaction, whenever the mind reverts to it. It is eternal, everlasting enjoyment.*

In this case good action was secured by self-gratification, at least, every northern Churchman will admit that it was a good act; while the southern Churchmen *educated* in a different school, and, of course, having different *conscientious convictions* would, of course, deny that it was good act. While the Church, north and south, would agree that any act, the most unjust and cruel act, if it was done as a *duty*, dictated by the *conscience*, and requiring what they call *self* sacrifice, would be a much better act in the sight of the *Ascetic* Church God, that demands self-sacrifice, than was the act of the Baltimore harlots. As their act required no self-denial, instead of which, it was only to gratify their *natural* "unregenerated" self.

There are few, if any, of sound mind, that do not feel an irrepressible desire to rescue, any one, even if it be an enemy, from any instant danger of being

killed. Some will run a ninety-nine per cent risk of being killed themselves to save the imperilled—some not more than one per cent,—in proportion to the less or more caution that exists in and acts on each individual *self* that the crowd happens to be made up of; but all will feel, in differing degrees of intensity, the desire to save. And if the efforts made are successful, every individual in the crowd breathes freer, and feels *himself* relieved from a mental anxiety, that was little, if any, short of the agonizing anxiety of the subject of their sympathies. Where does this universal feeling of sympathy for the suffering and perils of others, even strangers, spring from? At the moment while natural feelings are excited into control of all other feelings, all educated prejudged conscintious convictions, are for that moment, in abeyance, and we are forced to acknowledge, *practically* the truth, that all mankind are so much our brethren that we must suffer in a degree their sufferings, and rejoice in their rejoicings. This is the basis of all right action; ignorance of this, all wrong action.

Suppose that at the moment of intense anxiety, before the safety of the threatened victim was assured, some zealous Churchman should have addressed the crowd in these words: "Why all this sympathy? why this intense anxiety? Have you lost all faith in the word of God? Does he not distinctly tell you, in his Holy Bible, that even a sparrow falleth not to the ground without his knowledge and consent? That man is in the hands of Divine Providence; if he is worthy, he will be saved without your puny aid; if he is unworthy, let him die the death that Divine Providence has ordained." What would be the

effect of this proclamation on the crowd? Every man would feel much more inclined to slap his mouth and denounce him as a cold-blooded, lying impostor, than they would to suspend efforts and leave the result in the hands of the Church God Yet, this same crowd that would pronounce these words of the Church-created God an imposition, when they are put to the practical test, would receive them from the pulpit, in the absence of any test, year after year, without the thought of their being an imposition.

How can this gross and apparently unreasonable inconsistency be reasonably accounted for? It can be accounted for in only one way; that is, that it is the result of education. Education, in its most comprehensive sense, which includes the results of our own reasonings, makes up all our convictions,—all that we have accepted as unquestionable truths. These under ordinary circumstances control our thought as well as action; they hold our reasoning faculties in a kind of passive subjection. But let a Churchman as above supposed appeal to men to manifest their faith in the word of the Church God, under those *extrordinary circumstances*, and reason would be instantly aroused from its passive slavery and assume its rightful supremacy. Churchmen know that this would be the result of the supposed experiment. They know it would be death to the Church to test the gullibility of their dupes, or the power of their God, by such an experiment.

In opinions or convictions as to what is Truth, right or wrong, just or unjust, man is absolutely the creature of self or accepted education. An unedu-

cated man does not, cannot exist. A man is well educated in proportion to the knowledge of Truth he has attained, and worse educated in proportion to the amount of falsehood he has accepted as Truth. A man that has accepted falsehood for Truth is not only "two-," but a hundred-"fold more the child of ignorance than before," as the first impression is a hundred times more difficult to remove than it is to make it, and before it is removed, if false, it is impossible for Truth to gain even a hearing.

Let one of the same family of children be educated by Catholics, and he will have conscientious convictions that Protestants are little better than devils; if another is educated by Protestants, his convictions will be exactly the opposite; if anotheranother is educated by Hindoos, he will have conscientious convictions that suicide is a duty; another by Thugs, murder will be a duty; another by cannibals, and killing and eating human beings will be all right. It is impossible that these opposite conscientious convictions can be the voice of the everywhere-the-same God. That is so, say each of the different sects, "we alone are the true and obedient servants of God," "all others hear but will not obey," "they are infidels, heretics, or heathen." But this self-righteousness does not clear up the fog; there are as many different conscientious convictions in each sect as there are different religions on the globe, and in each separate society or church there are as many differing voices of God, as there are different voices in Brigham Young's wife.

The belief that conscience is the voice of God, and that all men must have the same convictions as

to what is right or wrong, or what is just or unjust, is the cause of about all the intolerance with which humanity has been cursed for thousands of years. If a man fully believes that every man's conscience is the voice of the same God, it is utterly impossible for him to admit that a man can be honest that differs with him in opinion; he cannot help hating, despising him for his dishonesty, for his rebellion against the voice of God, and he will persecute him in every way that he has the power and daring to do it. That belief alone has been the cause of more hard feeling, bitterness, and hatred between individuals, persecution, torturing, cruelty, butchery, of more civil and aggressive foreign wars, and of every wrong and injustice, than all other causes together. This alone was the cause of the New York riot on the twelfth of July. This belief makes of men, devils; it changes kindly feeling to fiendish hatred. It formed the secret loyal league in France, that on Bartholomew's Eve took by surprise and butchered in cold blood from thirty to sixty thousand men, women, and children, who where in many cases their immediate neighbors and acquaintances, with whom they had lived for years on peaceable, and apparently, friendly terms. These human blood-feasts, so gratifying to the natural cravings of the Church established in a barbarous age, are the legitimate results of its heathenish teachings, that conscience is the voice of God. Well might Christ, the child of Truth, denounce you who have stolen his name, in view of these false teachings, as the legitimate children of your Father, the Father of lies.

You teetotalers and evangelizing politicians gen-

erally manifest the same intolerent hatred to all that differ with you in opinion as to what is right. You only lack the power, to exterminate or enslave every human being who refuses to acknowledge that your conscience is the voice of God. You announced from the pulpit, at the time Lincoln was assassinated, that God nerved the arm and directed the shot of the assassin, because he, Lincoln, would be too lenient, too Christian, in his treatment of the subjugated rebels. You prayed for a Samuel to gratify your blood-thirsty hatred. You hated Lincoln the two first years of the war because his conscientious convictions were in favor of sustaining the government, slavery or no slavery. You hated him after the war because he did not hate, he would not gratify your heathenish, savage, infernal hatred.

You hated the government because it tolerated a different system of robbing the working class from that you were educated to believe in. The interest of the ruling class South was to keep up prices for labor, as that made their chattel slaves more profitable; while the interest of the ruling class North is to reduce wages for labor to the lowest figure, as that makes self-supporting slaves more profitable. But the great "irrepressible conflict" of interests between the ruling capitalists, North and South, sprang from the fact that the Southerners had to pay the taxes to support the stealings, corruptions, and extravagance of the government, while the Northerners are absolutely free from taxes, as they put it all upon their self-supporting slaves. This is the reason the South was generally opposed to internal improvements at the expense of the government; and this,

too, is the reason the "liberal-minded" Northerners with "enlarged views" are always ready to appropriate" the last dollar. Any patriotic purpose, looking to the interests or general walfare of the people, is never entertained or even thought of by the political wire-pullers; whether they claim to be democratic or republican patriots, citizen or people's sympathizers. The only objects that control their action are the gratification of either their insatiate avarice, their mean ambition to domineer over their fellow men, or their hatred of every human being who does not acknowledge and quietly submit to their prejudice-blinded will, as the will of an all-wise God.

Religious hatred is the same to-day as when it was running the Inquisition; when by torture, butchery and transportation, it exterminated in Spain 800,000 men, women, and children. It is impossible for one who has rejected the idea that conscience is the voice of God, to entertain that fiendish hatred felt by the *honest* Churchmen,—the *ignorant* Orange or Ribbon men. He may heartily despise and hate a hypocrite, who he believes is fighting against what he knows to be truth, but his hate is not blood-thirsty. It is very different from hate intensified by the fear of the honest Churchman that his religion is to be undermined, or of the hypocrite, or the shark, that his privileges are to be curtailed. Give them a public sentiment that would tolerate it, they would now exterminate every human being that dared to speak the truth.

The result of education is not necessarily the aquisition of useful intelligence or knowledge of truth. Let the pupil be taken at so early an age that his

reasoning faculties are not sufficiently developed
discriminate between that which is true, and wou
always be supported by reason, and that which
false, and always must be rejected by reason, if it
allowed *free natural* exercise; take him in this co
dition, comparatively without knowledge of an
kind, but ready and anxious to receive it, as is man
fest from his continually, if unchecked, puttin
questions to all with whom he comes in contact; an
any false theory may be almost indelibly impresse
on his mind as absolute and unquestionable truth. A
this time the infernal influence of the church
brought to bear on the child's mind in hundreds of di
ferent ways; it pervades the entire world that h
lives and moves in; each one that he meets do
something in some way — Sunday teachers more tha
others — to impress on his mind as truth, the infern
lie that God exercises a controlling influence over a
human affairs, which makes him responsible for a
the unjust legislation of the ruling miscreants; th
it is a Divine Providence that the working cla
should suffer most when the markets are glutte
with everything to supply their wants; that there
no such thing as surplus laborers or surplus product
the infernal lie that there is a Divine Providen
that is constantly watching over and caring for th
welfare of each individual, providing for each an
especially the unfortunate, the best conditions th
is for them possible.

These impressions are so gradually made on th
mind when it is slow to comprehend, and are receive
from such a variety of sources, and at so early a
age, that it is impossible for the victim, after the in

ression is fixed, to tell how, where, or when he re-
eived it. But he is not left in doubt on this point.
[e is suspended over a lake of fire, to burn that and
ther false impressions in, and make them everlast-
ıg, and positively assured that it is the voice of
od in his heart, his conscience, through which God
ɔmmunicates to man a knowledge of truth; that it
always an unerring guide, and its dictates must
ways be obeyed, whether they are in accordance
ith reason or not; that if he ever allowed himself
ɔ reason against this voice of God, he would cer-
ıinly be dropped into this Hell, unless he repented
f his rebellious thoughts, sacrificed his reason, and
ıade his peace with a justly offended God.

In this way the Church forms the conscientious
ɔnvictions of the people. In this way they "take
way the *key* of knowledge," by depriving the
eople of the free use of their reasoning faculties.
y this infernal *education* alone, the ruling class
ave held the people in a mental slavery, or blind-
ess, for thousands of years, and made them believe
ıat "the rulers were the special favorites of God —
is almoners." "That wealth and power is placed in
ıeir hands by Divine Providence, that they may
e able to support God's Church and his poor, who
ave made themselves poor by their extravagance."
While under cover of this educated blindness of
ıe people, "God's almoners," through their legisla-
ve acts, have within the last eight years added
ıousands of millions to their ill-gotten gains, by
nking the people in debt, and robbing them of the
ɔmforts and necessaries of life. By legalized

robbery they make themselves richer by makin the poor poorer.

Is it possible to conceive of any more atrocio means to secure any object? Or is it possible t conceive any more despicably mean object; to b secured by any means? Take from an aristocrat h villainy and his despicable meanness, and he woul cease "to be" — an aristocrat, anyway. "The lov of money is the root of all evil." These mammo worshippers rob the people of the free use of the reason, which keeps them in *ignorance;* this ign rance is taken advantage of, to rob them of the means, and reduce them to *poverty*: "*these are th greatest evils*," and all the minor evils that gro out of this ignorance and this poverty must b charged to the same money-loving — but not "alto gether lovely," — dollar traps.

When Christ said to his disciples, that it was a much impossible for one of these monsters i iniquity to enter the kingdom of heaven, as for camel to go through the eye of a needle, they wer astonished, and asked, "Who then can be saved? Why were they astonished? They had been edu cated to believe that these very men were, a Beecher says, the very best specimens of humanity with all their faith in Christ, he could not remov their *educated* prejudice, so as to make *them* se these ruling rascals as *he* saw them. There is n record of any one of his disciples, or of any of hi innumerable professed followers, realizing and ex pressing his idea, that the rich ruling class ar below all others in depravity or wickedness. I these teachings, he never had a disciple or followe

which we have any record. There has been, obably, thousands of teachers that fully realized, t did not express, the truthfulness of these achings.

But if a teacher sees this great wrong as Christ w it, why does he not expose it, by teaching the ith? "Put yourself in his place," take into con-leration the position he occupies, and the circum-nces with which he is surrounded.

He is qualified for a teacher, either as a writer of oks, as an editor, a preacher, a lecturer, or a hoolmaster. He is not qualified for, nor has he y disposition to use, any other means of supporting nself and family.

To live in any of these positions, he has got to ite, speak, or teach just what his patrons are ased to have written, spoken, or taught. As an tor of a newspaper, he is dependant on business n for advertising patronage, and if he dares to blish the truth about them, he must surely die; a writer, if he writes the truth, the rulers, with ir personal influence, their thousands of depend-critics, and their control over the press, would nn his reputation, beyond hope of restoration; a preacher, lecturer, or school-teacher, if he ght these truths, he would be fortunate if he aped being mobbed. *Fidelity to falsehood* rds the only chance to live in any of the posi-ns for which he is qualified; fidelity to these ths is sure death. He sees that these truths have marketable value, while to contradict Christ, nt blank, fetches five, ten, or twenty thousand a r.

If fidelity to truth was the all-controlling passi
or impulse of any teacher to-day, as it was wi
Christ, he might withstand the temptation offer
by the ruling class to-day, as Christ did the sa
temptation, from the same class, while he was
earth. But as there has been but one Christ
many generations of the human family, it is safe
conclude that, as long as money or wealth is t
only practically acknowledged Good, or God, eve
dependant teacher will give way to the temptatio
accept the bribe and *lie*, that he may *live*.

When a little child looks up to this preacher
teacher with the utmost confidence that it w
receive what it requires, and asks for the *truth*,
is forced to give it what he knows to be a *l*
"They ask for bread, and ye give them a stone."

If any one should ask this preacher how he e
joyed his religion, he would be inclined to answ
this question as Beecher is reported to have said
should, by telling the person it was none of
business. This fractious answer would indicate
internal soreness that probing made intolerable,
soreness produced by sinning against light a
knowledge, for the purpose of perpetuating t
ignorance of the masses, that they may be impos
upon by the wealthy, which soreness ten or twen
thousand a year cannot even soothe, much less he
"The worm dieth not, the fire is not quenched"
greenbacks. The flattering promises of the g
Mammon are *never* redeemed.

We are educated into the belief that enjoyme
in life is, or can be, measured by the amount
wealth or riches we can accumulate. That this

devilish lie, the most wealthy men will openly cknowledge; as the enjoyment and suffering of all, ut those who are in the actual grip of poverty, is nostly *mental.*

Independence of any special favor from any ource is absolutely essential to man's enjoyment; vithout it he cannot feel himself a man — he is a lave. This independence can be secured by just egislation to every man that is able and willing to vork, and it cannot be secured to them in any other vay. With all the necessaries of life surely within he reach of all, the richest, if not the wisest man, vould be the one best satisfied with what he has ot, and the poorest man, if not the most foolish, vould be the one most anxious to get more. The eally rich man lives to-day; the really poor man stays" to-day, and only hopes to live to-morrow.

The man who makes the attainment of riches the bject of all his serious attention never realizes the nticipated enjoyment of possession; it is always rospective. When he gets his first ten thousand, is expenses have gradually increased, so that his vants have grown faster than his means of satisfy- ng them; he is actually a poorer man than when e possessed only his first hundred. The riches nat he is to enjoy are still farther removed with the ttainment of every additional ten, fifty, or a undred thousand. Finally, after wasting his life n pursuit of a shadow, he realizes "the vanity of ches"; he stands on the brink of his grave, and isgorges, like a sick shark, the contents of his verloaded stomach; in that way supplying food, nat he could not himself enjoy, to fish on which he

has all his life been feeding. But he gets "the praise of men," by throwing away a life of real enjoyment — "a high price to pay for the windiest kind of a whistle."

There are ten comparatively rich men that commit suicide from fear of poverty, and other causes, where there is one poor man, not actually suffering for necessities. This shows that the rich enjoy themselves more miserably than any class in society — except that part of their victims who are reduced to actual physical want. Most of this suffering and loss of real enjoyment in the two extremes, as well as in all the intermediate classes in society, is justly attributable to the teachings of the Mammon-worshiping, truth-suppressing church. She is not only the mother of harlots, but of most of the evils that exist, everywhere that her infernal influence extends. It is utterly impossible to introduce and establish a Christian civilization, with just Christian laws, where she retains her influence over a majority of the people: the two cannot be harmonized; the difference is a radical one, they are as opposite as the poles.

Christianity is purely democratic; while the Church is as purely aristocratic.

Christianity makes the happiness, enjoyment, and general welfare of every class, or individual, in the community depend upon the welfare of every other class or individual; while the Church makes the happiness of each depend on securing to themselves advantages that do not contribute to the general welfare. The general betterment of all is no betterment to a Churchman. He would be better

satisfied with a thousand a year, if others could get only five hundred, than he would with fifteen hundred, if others could get a thousand; as *his advantage* would be reduced from double to only one half more than others got. Justice would place in all legislative bodies a controlling majority of that class who are the most numerous and most deserving in the community; while the class who are least in number — and least deserving — and with pecuniary interests (the only interest they can appreciate) always opposite to the common interests of the community, might, with little risk, be represented in proportion to their numbers: because they are "a necessity," but simple justice demands they should not exceed that proportion. As to the sharks bribing members, and securing a majority as they now do, it will be impossible for a member to sell himself without his constituents knowing it. Now, the constituents being educated into complete ignorance of the facts connected with political economy, their representatives may sell themselves, and escape even suspicion of robbing the poor. They (the people) cannot see how the appropriation of hundreds of millions by the general Government, tens of millions by the State, or hundreds of thousands by cities, is to effect their interests; they have a *conscientious conviction* that capitalists pay the tax — they say: "Let 'em go it, if they are damned fools enough to throw away their money — they can't get anything out of us except the poll-tax." But if they were familiar with the simple facts, of which the rulers take so much pains to keep them in ignorance, they would see ☞ that they alone paid

all public expenses, and that their perfect independence as a class depended absolutely on just legislation. Seeing this, they would "watch with an eye that never winked" every act of their representative, so that it would be next to impossible for one to betray their interests, and escape detection — and praying would not save him from *just* punishment.

It is only the *educated* ignorance of the people that makes the existing legislative corruption possible. Their knowledge of Truth is held in subjection by their educated faith in Falsehood; so that Education controls their action, the same as if they were in complete ignorance of Truth. There are thousands that would admit as self-evident, the facts proving that profitably invested capital pays no tax, who would be controlled in voting, by their educated belief that it does pay taxes.

Beecher, in his lecture on the labor movement, says that "The laboring class in the community represent the muscle, and the commercial, or ruling class, the brain; they are the natural brain-aristocracy — God's aristocracy, and, as long as God is God, he will not permit muscle to rank, rival, or successfully compete with brain." To the reader educated into ignorance of self-evident facts; it would appear presumptuous in Beecher to assert positively what God would, or would not permit. "Put yourself in his place" as to knowledge of facts. Suppose you were witnessing the worshipers of Juggernaut: you see them seize the drag-ropes, and exert all their strength tugging at the huge car, and finally, after the last particle of strength is

exhausted, you see them, one after another, falling in their tracks, to be crushed into a shapeless mass by the slow-moving wheels; would there be any presumption in your saying: Here is this god's muscle tugging at the ropes; here is this god's brain-aristocrats riding on the car, and as long as their god is their god, he will not permit this muscle to rank, rival, or successfully compete with his brain-aristocrats.

In this case, there would be no presumption on your part, as you have a knowledge of the fact that their god is a humbug, you cannot feel that the expression is in any way irreverent towards any real God.

Beecher, it is reasonable to suppose, has a knowledge of the fact, that the God he presents to the people, for them to worship — the God that cares for, and secures to each individual the best conditions that is for them possible, is a most infernal humbug. Knowing this fact, he cannot feel any real reverence for the God he pretends to worship, and, as he cannot always be on his guard, this lack of real reverence betrayed him into the utterrance of this apparently presumptuous expression. He must know that the power that makes the laboring class "less than oxen" (his own expression), forces them to the drag-ropes of this social Juggernaut, working them to final exhaustion, is the brain-aristocracy — the meanest and most despicable specimens that disgrace the "image of God." They are guilty of a meanness that, by comparison, elevates a hen-roost robber almost up to decency. As they "enter widows' houses," the houses of the poor, rob

them of their short rations of food, rob them of comfortable clothing, rob them of their shelter — a hen-roost robber would cut his throat, or go to a public soup-trough, before he would be guilty of this. But say they: "Robbing the poor *in the way we do it* involves no guilt; we violate no civil law, and the Church, the moral standard bearer in the community, has never rebuked 'this way of doing it;' (The Church makes all Christ's denunciations against the rich ruling-class apply only to the miserable, insane miser, that robs nobody but himself and family.) so we hold ourselves guiltless of any violation of civil or moral law; besides this sanction of 'our way of doing it,' our legislators, State and National, at the opening of each session, and City, once a year, humbly ask, through one of God's anointed, for Divine guidance and control in all their acts; and as his holy Word assures us that so special is His watchful care for our individual welfare, that the very hairs of our head are numbered, we have a right to assume 'that our way of doing it' is in accordance with the will of God. Besides these sanctions, if we are to be debarred the privilege — whose age alone should make it sacred — of robbing them 'in our way,' how are 'large-minded men with liberal views' to carry on, free of expense to ourselves, our improvements — High Schools, City Halls, Central Avenues, — make Parlor Privies tolerable? How are we to subsidize steamers to import the Chinese laborer? — the most thoroughly *educated laborer* on the globe. He has been subjected by so many thousand years of education, that he has lost all consciousness of being of the same race as the

rulers: he is a complete working machine; 'he is *faithful*, *industrious*, and OBEDIENT.' As stated in Boston by one of the 'large-minded': 'He is the most profitable *machinery* a capitalist can invest in; they will yield at least fifty per cent.' Are *we* to pay for, or give up, the importation of these fifty per cent profit machines? How are we, any way, to maintain our present elevated position above the vulgar herd, if we are denied the privilege sanctioned by the Church and by God, made sacred by thousands of years' usage, of, in our way, robbing the poor? It is striking at the very foundation of civilized association. It is an outrage on our NATURAL RIGHTS to do as we please with our own capital! it is demagogism!! it is agrarianism!!! it is red republicanism!!!! 'these teachings (Christ's) would turn the world upside down'"!!!!!

The Church claims that Christ's teachings are now prevalent throughout Christendom. Has the world been turned upside down by them? Not "muchly;" so far from it, the rich now enter the houses of the poor, by unjust taxation and profits, and rob them of ten times as much as when Christ "stirred 'em up." Now, the poor have a just right to more than ten times as much as they then had just right to; on account of the improvement in labor-saving machinery. Are they ten times better of? So far from it, there is now a very much larger per cent of the masses suffering for wholesome food, comfortable clothing, and decent shelter in Christendom, or Churchdom, than there was at that time among the masses, whose unjust rulers He denounced.

The only instance of so large a portion of the social world being legally turned upside down — and that was for only one year — was here in this city, (Lynn) ten years ago.

On account of the mean action of the city officers relative to the strike in 'sixty, the working men organized a political party, and elected an entire list of city officers for 'sixty-one. The "Brain" of the community was a little provoked, or worried, by this presumptuous movement; but they knew they were perfectly safe as to their permanent interests; they knew that there was "a power behind the throne" that was sure to control its action. They knew that these working men were educated! They knew that their action would be controlled by educated conscientious convictions! They knew that these convictions as to every fact in any way affecting their interests connected with gavernment and political economy were in every case the exact opposite of the truth!

Knowing that the people knew not HOW to help themselves, they could afford to wait till the children, in knowledge of the truth, got tired of shaking a rattle that yielded to them no interesting music, when it would voluntarily be returned to hands that knew how to shake out of it music to the shakers, of the most profitable interest — better than cent per cent music, as they get the profit without investing any capital, except brain-labor, which is only a rosy name for meanness and villainy.

Suppose at that time the people had a familiar knowledge of the facts relative to taxation, facts that prove positively that the commercial class do

not, and cannot, be made to pay, *under existing laws*, the first red cent of tax in any way or shape.

There is no power, not even the infernal power of the Church, could have wrested that rattle from their grasp. It would have ceased to be a rattle; they would then have understood a part of its real value; they would have seen in it a Providence that would knock the brain-laborers' Divine Providence "higher 'n a kite."

With this little City "Providence," in the hands of the people, instead of the hands of brain-laborers, for the last ten years, the people would have saved themselves from fifty thousand a year in taxes, and have been clear of the one million debt.

Every one must see, unless he is a *finished* scholar, like the Chinese laborer, that the only thing that stands between him and justice as to taxation, is his education; which is the rosy name for packing the people's minds with Lies, to prevent their getting a knowledge of the Truth.

That is, truth relative to the PROVIDENT POWER of civil, or human legislation.

Suppose that a majority of the people in a majority of the towns and cities of the United States should so far rid themselves of this educated ignorance as to be fully satisfied that they alone have to pay for all the stealings and extravagance of national, State, and municipal governments; they could at the next elections send a controlling majority of men, representing the interest of the public, who could reduce taxation fifty per cent; which fifty per cent, allowing one taxpayer to four of the population, would amount to at least fifty

dollars on an average among the laboring class. To the heaviest tax-payers it would be much more than fifty dollars. (The Sharks collect much more tax from the poor than they pay into the treasury.) The largest tax-payers are those that earn the most and spend the most — that do not own a foot of ground to stand upon, or a shingle to shelter them. If there is such a thing as generous action, they are the most generous citizens in community. They carry out to the extent of their means the principle of living in a way that allows other laborers a better chance to live. For the poor, who cannot monoplize land or other necessaries or life, there is no way of spending money without giving employment to labor, or increasing the demand for labor; except for labor-saving improvments. And these would be the most desirable blessings to laborers, IF we had just laws, limiting the hours of labor, so that they could be reduced as rapidly as the labor-saving machinery is introduced.

With such a law, making it a penal offence for one man to work at any productive labor beyond a limited time, so as to throw another man out of a chance to get any work to do, on which his *living* depends; there would be a constant demand for every man's labor.

This constant demand for labor must inevitably secure to labor the highest remuneration possible, under other existing conditions.

The highest or best remuneration for labor cannot be measured by the number of dollars received for a day's work, even if they be silver; but, if paper,

they are a thousand times less reliable as a measure of the value of a day's work.

In Hayti, within two years, the exchangeable value of their money, or paper dollars, was two-tenths of one mill, or the five-thousandth part of a real dollar. Wages there, to be equal to one real dollar, must have been five thousand dollars a day; but it is not likely they got more than twelve hundred and fifty dollars for a day's work, which would be equal to twenty-five cents.

Paper money is the most ingenious nd effectuala scheme for reducing the remuneration for labor, and increasing the profits of capital, that the mean and villainous capacities of that cabal of scheming scoundrels — the commercial class — have, up to date, been capable of concocting.

In schemes for making the rich richer, by making the poor poorer, they really possess inventive genius, and well they might, their only real, earnest, brain-labor is exerted to the attainment of this one object. All their other brain-exercise is only for rest, or for healthy recreation necessary to the brain, to fit it for the resumption of its *infernal* work, with renewed energies.

By the use of paper money the remunertion for labor can be reduced twenty-five per cent, when the nominal wages are increased one hundred per cent. This advance in wages is an irresistable bait to the laborer, whose mental eye is so completely wooled by his education, that it is impossible for him to detect the hook so cunningly concealed.

The workman, though his wages have advanced from one dollar up to two, finds that he is thrown

out of employment one quarter part of the time, which alone cuts down his extra dollar to fifty cents. He finds his house-rent raised from one up to two hundred dollars, and, as he cannot figure a dollar extra rent out of fifty cents extra wages, he is forced to economize. He either lets a room or two to others, like himself, forced to economize, or hires a smaller tenement, or he goes back two or three miles from his work to get one at one hundred and twenty. He finds the same difficulty in figuring out of the extra fifty cents wages an extra dollar that he has to pay for the old dollar's worth of butter; the only way he can meet that, is to make three pounds of fifty-cent butter go as far in the family as four twenty-five cent pounds went before. He meets the meat question in the same way; he buys three pounds for a dinner instead of four; so with the sugar, and otheir articles, which are not necessaries.

While he is practising these little "daily" economies, which in a year amount to quite a respectable sum, — at the end of a year he has nothing to show for it. But his employer has added so much to his profits, that he openly boasts of having made in the year forty-five thousand dollars. If the workman could rid himself of his educated convictions, he would see that the twenty-five per cent which he loses, by having his wages raised in this way, his employer or the capitalists gain.

Suppose he employed for that year one hundred and fifty hands, he made a profit on each individual's labor of three hundred dollars. Suppose, again, the hands worked only nine months, or two hundred

and twenty-five days in the year, he then made one dollar thirty-three cents profit on the day's work of each one, every day they worked.

That is only one profit. The wholesale dealer makes a profit; the transportation companies make a profit; and the retailers make a profit of at least twenty-five cents on each pair of shoes in the day's work, which is not less than six pair.

Throwing in the profits between the manufacturer and the retailer, to cover possible errors, capitalists make a profit of two dollars eighty-three cents on a shoemaker's day's work, before it reaches the consumer — the grain-grower in the West. And quite as large a profit is made on the grower's day's work, by speculators, transportation companies, aud retailers, before his day's work reaches the shoemaker for consumption.

In short, it costs the Lynn shoemaker and the Western farmer more than five dollars to exchange two days' work, or five millions to exchange two million days' work.

This may, or may not, be up to the average cost of exchanging days' work. It is estimated that there is in this country ten millions of laborers. Allowing three hundred days' work to each, in one year, it gives three thousand million days' work; as there is not more than two-thirds of these exchanged, it gives two thousand millions of exchangeable days' work; as it requires two laborers to make one exchange, it gives one thousand million exchanges of days' work between producer and consumer. This covers all commerce between man by which capital gets any thing out of labor, allowing exports

and imports to balance each other, and allowing public debts cancelled and incurred to be equal.

One thousand million exchanges, at five dollars, make five thousand million profits.

It is estimated there are about twelve and one-half in every hundred inhabitants, nonproducers.

At this rate, there are about four million eight hundred thousand men, women and children in this country belonging to the nonproducing class; three-fourths of them are women and children. This leaves twelve hundred thousand. From this number must be deducled the schoolmasters and assistants, the lawyers with their clerks, doctors, ministers, the clerks and officers of all the governments, making an aggregate of about two hundred thousand, which reduces the number to one million.

This million is made up of clerks, salesmen, overseers, and agents; of manufacturers and traders; and of bankers and capitalists, living on rents, dividends, interest, and the income of capital in any way invested. Allowing for the first class six hundred and fifty thousand; for the last class fifty thousand; leaves as manufacturers and traders three hundred thousand, which includes all, from the comparatively decent pack and one-horse pedlar, DOWN.

Before dividing this five thousand millions, the interest and taxes on all capital used in manufacturing or producing, and in transporting the exchanged products, and all other capital that is profitably invested in the country, must be deducted.

Allowing the fifty thousand bankers and the capitalists outside of the trading class to represent all the capital in the country that is profitably in-

vested, allowing that capital to be twenty thousand million, — a low figure — and the interest realized on it, clear of taxes, to average six per cent, that would be twelve hundred millions, and allowing seven hundred millions for *National* and Local taxation, these necessary expenses to the traders, supposed to hire all their capital, must be deducted from their gross profits the five thousand millons, which reduces them to thirty-one hundred millions.

The salaries of six hundred and fifty thousand clerks, salesmen, bankers' cashiers, agents and overseers, is another item of necessary expense. Allowing them to average eleven hundred a year, makes an aggregate of over seven hundred millions, which reduces the gross profits to two thousand four hundred millions.

This sum if equally divided between the three hundred thousand brain-laborers, would give to each eight thousand; or, allowing one-third two thousand, just enough to live upon — as they live — and another third, the average, or eight thousand, and you have to cut the Stewarts and Claflins with their millions of income, and all the intermediate incomes, between the millions and fourteen thousand, down to that figure, to reduce the general average to eight thousand.

All of which proves a rather interesting fact; that is, it costs the laboring class, in this model community, five dollars to exchange every two days' work — much more than both of them get for doing the work, in producing the articles exchanged.

The middlemen between the producers (properly their servants) receive eight thousand a year, clear

of all taxes, and all interest on capital invested: while the producers receive only six hundred, out of which he has to pay all the taxes, and all interest on capital; which the ten millionth part of about two thousand million is two hundred dollars, which, dedncted from his gross wages, leaves him just half as many hundreds of net income, as he helps to pay his servant thousands of net income.

The comparatively honest man receives one dollar thirty-three cents of net income.

The positively worse than hen-roost robber receives twenty times as much; or twenty-six dollars sixty-six cents net income.

How is it possible, says the scholar, for the Sharks to get more out of the workingmen than they receive as wages? Suppose that one Eastern mechanic produces in one day enough of EVERY thing that one Western farmer has to BUY to supply him three days, and the farmer produces enough in one, to supply the mechanic three days; the Shark buys both days' work at two dollars for each, and sells to each for one day's consumption one-third of the other's day's work, for two dollars from each. Each one has received his daily wages, and exchanged them for his daily supplies, and the Shark retains for his own consumption, or daily supplies, two-thirds of the products of the two days' work. In this case, the Shark gets eight dollars instead ot five for exchanging two days' work, or double the wages.

Go to your religious teacher, ask him why this outrage on every sense of justice and fair-dealing is permitted by an absolutely just, overruling Divine

Providence. He will, probably, tell you that God moves in a mysterious way, his wonders to perform; that his ways are past finding out; that man seeth not as God seeth; that, if you could like Him see all things, you would see that all is in perfect harmony with the wise purposes of God; that, "Whatever is, is right," or it would not be permitted. And he might add, that though there was to outward appearance a great wrong in almoners of God going "in their way" into the houses of the poor, and robbing them of the necessaries of life; in their way, driving the poor into a hell of hopeless misery; driving them to desperation, which manifests itself in drunkenness, prostitution, theft, robbery, (the poor man's way) suicide, murder, or into an almshouse; BUT they subscribe liberally for the support of the Church, and Brother Hepworth says, the Church could not exist without them; he says, money-making is the normal condition, that man cannot he fully DEVELOPED except in "their way of doing it." And, finally, all the satisfaction you will get from the faithful representative of the Church God, will be advice, to go to your closet and pray, pray earnestly — wrestle with the Lord, as Jacob did, (until God threw up the sponge), ask him to take out of your wicked and rebellious heart — prone to pry into forbidden mysteries — all worldly desire for the forbidden fruit, that hangs so temptingly — *always within reach*—from the branches of the tree of knowledge.

Or, if you have rejected the false teachings of the Mammon-worshiping Church, go to the modern Oracles of Science; ask John Stewart Mill why the

most deserving class in the community are forced to slave ten or twelve hours a day for the bare necessaries of life; while the sneaking thieves spread themselves like a cock-turkey, on twenty times the income of their victims — their educated slaves?

He will tell you that it is the legitimate result of an inflexible Natural Law.

(Will of God, or Inflexible Natural Law, is, as far as our earthly interests are effected, one and the same thing. The change of name is only a gull-trap, to catch "Scoffers," over whom the Church has lost its influence.)

He tells you, "That the demand for labor and rate of wages-remuneration depends upon the amount of capital there is in the community, and, to increase that amount, profits on capital must be increased."

That is, you must allow them six dollars for exchanging two days' work, instead of the five dollars they now get.

If this infernal lie is accepted as truth, it cuts off from the laboring class, absolutely, all hope of their condition ever being bettered by any power. Neither their own efforts, the power of the Devil, the Church, nor its creators, the ruling-class, supposing their good-will toward the people were a possibility, could improve the condition of the masses. That is what the "lovely cuss" had in view; he meant to crush out all hope in the minds of the people, that any improvement was possible. That, he knew, would discourage all efforts to help themselves, and all others that were well disposed toward them, from efforts to help them.

Or, if you reject Moses and Mill, go to the pretending Champion of Labor Reformers — the Eagle of the West — the Great Michi-gander, who, if not receiving pay from your foes, richly deserves it. He will tell you, "He knows all about this question." To gain "This perfect knowledge he has been to all parts of the world, chasing whales," and if he has not, Jonah-like, swallowed the whale, he has, or pretends he has, swallowed John S. Mill. And after truthfully presenting some of the rascalities of the ruling-class, to gain your confidence, he will offer you a senseless remedy for all existing evils: mental, moral, and physical.

He will tell you, nobody should own anything, and everybody should own everything; then we should have nineteen hundred millions of paper money, which would be so plenty and cheap, that nobody would do anything, and everybody would ride in a four-horse carriage.

If you reject the Eagle, get a copy of Poor Richard, the New England Testament, written by the New England Jesus, whose image is set up at the Hub of the intellectual universe; you will there find the way for all to get rich. It will tell you, if every working man in the community rises early, works industriously through the day, sleeps under a cart, eats dirt, and goes naked, then all the poor must, inevitably, get rich.

But in this very flattering scheme there is one provision that is entirely lost sight of, as it is by every other popular political economist, that is: there is no provision made for a market, where all the products of this industry can be sold.

Franklin would have to go for a market some where outside of humanity; that is among the Indians, untaxed."

The statement that no provision for surplus products had been made should have been qualified: Professor Wayland, though he says a surplus of products is impossible (even in a community of Poor Richards), he makes provision for a surplus in this way: let the surplus be exchanged for labor-saving machinery, by which the surplus can be increased ten times.

This absolutely senseless proposition, coming from a prominent scholar, shows that the reasoning faculties or mind of a scholar may be so completely "foreclosed by batteries of prejudice," or "superior intelligence," that as to gaining any practical knowledge, or understanding, he might as well be without a reasoning faculty. He is really a damned fool, as he cannot, like ordinary fools, learn by experience. As he really despises facts and common-sense, he has a "*superior* intelligence." He leaves his tutor, or his books, knowing positively what is, and what is not right. The only faculties of his mind that have been forced, or cultivated, is credulity and memory; his reasoning faculties, from the lack of healthful exercise, are not developed, if at all, much above a parrot's.

Or, if you reject the economical Jesus, that would reduce you to a level with the Digger Indians, go to the popular moral reformers. They will tell you to coöperate — to join with one hundred, or more, other working men — put all your coppers into one pile, and attack capital on its own ground; you to

be armed with a tooth-pick, while your enemy is within defences as strong as government can make them, and armed with the most effective weapons; or they will recommend some other equally impractical scheme. But they are all philanthropists, and perhaps may tell you, "They hope the time will come when every poor man will have a chicken in the pot as often as he wants one;" but indefinitely prospective chickens are not a very nutritious article to feed on, — they don't stick by the rib. All your professed friends promise you improbable chickens. Your pious friend assures you, that in proportion to your wants living, will be your abundance after you are dead. Others assure you, that if there was no interest for money, and no wages for labor, chickens would fly into the poor man's pot. But, if we do away with wages, slavery is inevitable, after a few generations; to give up interest for the use of capital, is to give up exclusive right to property, which carries us back of barbarism into a state of savagery. Some of your friends, the politicians, say the chickens will come with free-trade; but England, with it, produces more paupers than chickens.

The free-traders are eloquently in favor of the natural rights of men, based on natural laws. And the whole ruling-class are supporters of natural rights. The savage alone is in the full enjoyment of all his natural rights. Next to him is the half-civilized, privileged Shark. Whatever he can get and hold, inside the civil law, he claims as "His to do with as he is pleased to do." Himself the civil law-maker, he allows himself to inflate prices, and create an

excessive demand for capital, by using a paper measure of value; allows himself to water stocks of all kinds, which again increases prices. With these high prices he enters the houses of the poor, and says: Pay, or starve. There is no robbery, no recognized wrong in this act. The aggressor is simply exercising his natural right to do anything in any way that he has ingenuity or legal power to do.

The ruling-class have retained these natural rights, and are in enjoyment of them. That is the reason they are the most unchristian, uncivilized mean, and brutal class in the community.

How often do we here it repeated: "Our capital is our own, we have a right to do with it as we have a mind to."

There is no law against robbing the poor in their way; they really have a *natural* right to rob them. About two hundred years ago there was a law in England, that made it crime to rob the poor in some of the ways now enjoyed by the privileged class; this JUST law was repealed by the commercial class, when they gained the control of legislation, AS A RELIC OF BARBARISM.

Every JUST law, in any way affecting personal liberty and freedom, is a restriction on personal liberty and freedom; Fourth-of-July orators to contrary notwithstanding.

The first law ever agreed to was, probably, the exclusive right to hold some kind of property; to secure that *just* right to all, every one had to sacrifice a part of their *natural* right — freedom.

So, in all cases to secure *justice*, *natural*-right, freedom and liberty must inevitably be sacrified.

It is absolutely the only price that will purchase justice, or just laws.

When the slaves were freed in Massachusetts, every one had to sacrifice their right, their liberty, their freedom to hold slaves. Even the slaves were deprived of their natural-right, liberty, freedom, to hold slaves.

If the laboring-class should be convinced that there is no help for them, either in the Divine Providence, created by Moses; or in the Natural, Laws, created by Smith, Mill, & Co.; or in the eat-dirt-and-go-naked system, created by B. F.; or in prospective chickens, created by King William; or in the natural rights of the freedom-shrieking Free Traders; or in Labor-Reform Lecturers, with their innumerable patent medicines that make no provision against the existing surplus of laborers, or surplus products; or in the Labor-Reform Press, with muzzles more finely meshed than the ordinary Free Presses, of which our country is so boastfully proud, and are satisfied that, if they are saved at all, they alone have got to work out their own salvation; then, it is absolutely necessary that this idea should be *reasonably* FIXED in their minds. That is, to secure justice to yourselves, individually, you must secure it to every laborer. Justice will not allow any special privileges of any kind. You have got to allow every working-man's condition to be improved. And, not only that; to better your own condition much, you must better the condition of the poorest-paid laborers more. In securing a greater degree of equality in the remuneration of capitalists and the best-paid laborers, you must allow a greater

degree of equality in the remuneration of the worst and best-paid laborers. This requires no sacrifice, as the condition of all would be improved. If you are ready to do that, you are ready to take the longest stride in practical Christianity that has been taken by any class, or any people, since Christ was crucified: that is pure unadulterated Christianity, not the stuff they sell at the gospel shops, by exactly a Hell of difference.

Christ ask no real sacrifice; all he asks, is for you to reject Church teachings — "The traditions of men." To resume "the key of knowledge," that the Church has taken away." Give free exercise to your reasoning faculties, and "the knowledge of the Truth" is so simple, and so advantageous, that it will force itself upon your understanding. With a knowledge of Truth, you can secure justice, comparatively, without effort. But if you stick to the heathen traditions, you are damned to eternal slavery.

You will continue to pray to the Great Unknown, and your rulers will continue to prey on the great unknowing.

(The contents of this tract are not well arranged, but that does not weaken the facts. They can be arranged in the reader's mind — if he has got any, to suit himself.)

PAPER MONEY.

To secure a just remuneration for labor, and the independence essential to really freemen; you have got to give up every two cents worth of paper dollars, and every fractional part of the two-cent dollars; on this

point Justice is insatiable. Paper money is an intolerable stench in its nostrils.

A real specie dollar would be, in the absence of of all fictitious, or two-cent dollars, an almost invariable standard of value, by which the value of all other exchangable articles could be measured.

There would then be no probability of the standard of value varying one per cent in any one year, in a life time; no profitable speculating on its change in value would be possible. And the value of all other articles would be proportionately less fluctuating. While, with a mixed standard of two-cent dollars and real ones, there is no fixed value to either; they are both rising or falling in value every day, more than the specie would in a year. This fluctuation in the standard creates fluctuations in the value of other articles, to ten times the amount. As this continual fluctuation is the life of speculators. Paper money is a speculator's necessity. To him it is a blessing; to every other human being it is a curse, always resting hardest on the shoulders least able to bear it — the hand-to-mouth laboring-class.

Suppose the fiends could devise some means by which the standard of weight could be made to fluctuate, so that it would be possible for it to weigh one-eighth, more or less, in any twenty days, no one knowing which way it would vary. Every one dealing in goods by weight must put on profit enough to cover that extra risk, to insure himself against possible loss. Who would have to pay that insurance? The working men would have to pay it, as it would increase the cost of exchanging days' work.

By the use of a two-cent dollar, redeemable in specie, or not, yon destroy all fixedness in, not only the standard of weight, but the standard bushel, and the standard yard. You go to the retailer to get a dollar's worth of butter, you get, instead of four pounds, only four half-pounds; if a dollar's worth of potatoes, you get, instead of two bushels, only two half-bushels; instead of twelve yards of factory-cotton, you get only six; or you get any undefined quantity of the articles between these extreme quantities for your dollar.

The quantity you get for your dollar of every kind of exchangeable articles is continually fluctuating, the same as it would if there was a real fluctuation in the standard weight, the bushel, and the yard.

If every trader could purchase all his stock of goods in the morning, and sell out the entire stock before night, there would be but little risk of his losing much by these continual fluctuations in prices. But he has to buy supplies for one, three, six, and, in some cases, twelve months.

He is forced, if he would do a safe business, to put on an extra profit, to cover the risk of prices falling, the same as he would if the standard weight was liable to grow heavier, the bushel to grow larger, or the yard-stick to grow longer. This extra profit must, inevitably, add to the cost of exchanging the days' work of the two producers.

Paper money, more than any other scheme that has ever been devised, tends to *raise the prices* of every exchangeable article, from choice city lots down to a bunch of matches. This needs no special

demonstration, as "it is universally admitted, even by its most unprincipled advocates.

High prices, more than any other cause, tends to *diminish consumption* of the product of labor.

This, too, is generally admitted as an established fact.

Diminished consumption of the products of labor must, inevitably, diminish the demand for labor.

This self-evident fact, J. S. Mill positively denies.

He says that diminished consumption will increase the demand for labor.

He undertakes to demonstrate his idea in this way: he supposes an abstinence from the consumption of ten thousand pounds, or fifty thousand dollars' worth of manufactured silks. He says, this fifty thousand saved in this way may be used to give employment to a number of workmen making bricks, which, he says, will be a clear gain in the number of men employed; as, he says, the factory for manufacturing the silks is already established, and the operatives in it already employed by the pre-existing labor-fund.

In this demonstration, he assumes, that the operatives in the silk-factory will continue to be employed after the market for silks is diminished, the same as if there was the same demand for silks.

Again, he assumes, that the fifty thousand dollars will give continuous employment to the brick-makers, whether the bricks are ever sold at a profit or not. He assumes, that there is always a profitable market for all products.

But this truth is self-evident. If a pretended science is in plain conflict with the common-sense of

every human being — except scholars — "It is too dam' silly to talk about."

Diminished consumption must, inevitably, diminish the demand for labor.

Diminished demand for labor must, inevitably, throw laborers out of employment, and, finally, reduce the wages for labor. The man out of work, with a hungry family looking to him for bread, is compelled by absolute necessity to under-bid, and throw out of employment some other man, who, in turn, must under-bid others, until the wages of every one is reduced.

This reduction of wages must again reduce the consumption of products, which must throw more laborers out of work. Finally, through this "Divine Providence," the workman will realize a back-load of paupers, and, if lucky, a belly-full of potatoes.

The high prices produced by paper money, not only keeps up, but adds to the extravagant rates of interest that have always existed in this country, notwithstanding the fact, that accumulated capital has nearly doubled within the last eight or nine years, — which rapid increase of capital should have cheapened the use of it — lowered the rate of interest.

These high rates of interest increase the cost of exchanging the two days' work of the producing consumers; they have to pay every cent of it, whether it is seven or twelve per cent.

Again, these high prices require more than double the amount of capital to effect the exchanges. Suppose the amount of capital used in exchanging days' work should be reduced one half, or, what amounts

to the same, the rate of interest should be reduced one half, what material difference would it make to the producers? It would make sixty dollars a year. If both were reduced one half, it would make ninety dollars a year to each.

Here is, at least, a sixty dollar charge in one item against paper money; or, to make an aggregate of the whole, it would relieve the laboring-class of an annual burthen of six hundred millions.

Aside from this, the conditions on which the government supplies the Sharks with this paper money, is enough, alone, to damn the infernal scheme to eternal infamy.

The goverument manufactured the paper money, and guaranteed its redemption; the same as she would if she put it in circulation herself, and retained for the people the use of it, free of expense, except one per cent, to manufacture it, and renew the bills as they became too much worn. The government then let the banks have it at cost, one per cent, and hires the same amount of money back from them at six per cent, gold, which was then equal to ten per cent, currency. And, from that day to this, the working-class have been paying to the banks six per cent, gold, from the three hundred millions which the people's (in a horn) government lets the banks have at one per cent, currency.

This "is recorded;" it is in the bill authorizing the treasurer to grant this privilege. Which special privilege is to run twenty years, unless by action of Congress the privilege is withdrawn. This reservation of the right to repeal their charters, is a mighty power in the hands of the ruling-party. Whether

the securing of this power was the secret end in view, when the saints offered this special privilege, is an open question.

But how much is the use worth of three hundred millions for twenty years, at one per cent, free of all taxes, except income, which, on eight per cent income, amounts to four mills on the dollar? All their other capital is subject to local taxation, besides this income tax, which, together, amount to two per cent, or at least more than one cent four mills on a dollar. So that this three hundred millions being free from local taxation, more than squares the four mills' tax, and the one per cent they pay the government. It is absolutely free from all interest, as it does not pay to the people for its use an amount equal to the local tax on other capital.

It is not only free from all interest, but it is free from taxation, to the extent of difference between one and four-tenths per cent, and the average rate of local taxation.

As to the reserves required in the conditions of the grant, they are, comparatively, no drawback on the advantages; as banks, without circulation, discounting on deposits that are payable on demand, would, in the absence of law, keep a reserve to meet call liabilities. These necessary reserves are all they keep now, except on the four or five days they are required to make returns of their condition to the government. Bank customers know that they do not discount so freely a few days before these government returns are to be made. Again, if the reserves fall short in the returns of any bank, the awful penalty is, it must be made up within THIRTY

DAYS, and no dividends are to be paid out, till the reserve is made up.

That reserve, as a burthen, does not amount to a "tinker's ——."

Yet bankers figure out, by adding to its own tax, all taxes on their 1,000,000,000 of capital and deposits, that this three hundred millions is an awful burthen to them, which they are patiently bearing for the people's good.

And papers throughout the country publish these lying statements — knowing them to be lies — as truth. Why? Because they hear a still, small voice: "Lie, or Die."

Ordinary capital, under ordinary conditions, will double itself at six per cent, in between eleven and twelve years; but this capital, under conditions more favorable than ordinary BANK capital, must double itself in much less than ten years.

The first ten years it will amount to six hundred millions, which six, in ten years more will amount to twelve hundred millions, if the swindle is tolerated by the educated ignorance of the people for that time. As the earnings of the original capital will not be in so favorable conditions for accumulation as the original, we will throw in to cover that deficiency the earnings of fifty millions lately added by Congress to the original curse, and the general rise in the rate of interest above six per cent. At the end of twenty years the banks can return the three hundred millions to the "people's" government, recover their collateral securities, on which they have received their gold interest every six months, and have pocketed nine hundred millions, that has cost

them not the first red cent, except, perhaps, a little lobbying expense, which two or three millions would probably cover.

This amounts to an average annual income to banks for twenty years from this little brain-job of forty-five millions.

That is of the six or eight hundred millions that the people pay annually, for the privilege of using paper instead of specie; the banks get forty-five millions *in this way*, without making any return in the shape of service rendered.

Besides these pecuniary burthens on the working-class, the effect of this false measure of value on the commercial-class, ought, alone, to damn it. It has changed them from half-decent MEN to DEVILS!

They have among themselves what is known as a "commercial integrity;" which is the same thing as "honor among thieves." In their dealings with each other, they are comparatively honest, but in all their dealings, as a class, with the working-class, *as a class*, they are absolutely without scruple; in this respect, they are totally depraved.

Another charge against paper money is, that the high prices produced by the use of a valueless measure of value, makes it impossible for us to successfully compete with foreign nations in the exchange of products, or in building and running ships to carry on these exchanges.

On this account, alone, we have been running in debt to foreign nations from one to two hundred millions a year for foreign products, while our producers were out of work; they could not produce articles cheap enough to sell in foreign markets.

This, too, alone is the cause of the decadence of our foreign freighting. This fact was so well known in Congress, that the investigating committee, sent out under the *pretence* of making enquiry among men interested in shipbuilding and foreign freighting, as to the cause, refused to hear any statements made to show paper money to be the cause; they bluffed off these statements, by telling the testifiers, they were not authorized to discuss or investigate the currency question.

If they really were in search of the cause of ship-carpenters being out of employment, would they have objected to the discussing of any cause that might have a direct bearing on the question? They knew why the ship-carpenters were out of work before they started on their dark-lantern investigation. They knew that it was the same cause that reduced the number of hands employed in the same industrial departments in Massachusetts twenty-five thousand less in 1865 than in 1855. They knew if any testimony against paper money was permitted, it might be published in the papers, and be read by their dupes, which might possibly "peel their eye." The real cause of the committee being sent out was, probably, to get testimony that would apparently be outside of lobby-rings, that would justify Congress in freeing ship-building material, ship stores and supplies from Custom duties, or in granting subsidies of ten, twenty or more millions annually to steamship companies.

The result of this decadence in foreign freighting, and the reduction of our exports, is a foreign debt closely approximating to two thousand millions.

The interest on this foreign debt is now one hundred millions; and, as the debt is increasing annually two hundred millions, the interest is increasing twelve millions every year.

Foreigners have already got the most of our foreign commerce in their hands, and have the control of at least two of our important lines of internal commerce.

If this false measure of value—paper—is tolerated by the working class till the end of this century, foreigners will have control of all our commerce, not only foreign, but of our internal commerce. The foreign owners of the Reading Railroad said in May, 1871, to the New England workingmen, "You cannot have a miner's day's work, or one ton of coal over our road—about one hundred miles—short of six dollars." The real cost of transport on this road, according to their own published statement in 1862, was less than thirty-six cents; but the freight, to cover interest and profits, at that time, was one dollar and sixty cents. At one time—1864—it cost the consumers nine dollars (profits) to get the miner's day's work to Port Richmond, about one hundred miles.

With their millions of extra profits, they are continually buying out competitors in freighting, mining, and shipping facilities at tide-water. In a few years, if unchecked, they will monopolize the entire anthracite coal trade, in all its branches; they will monopolize the coal lands, the mining, the transportation, and the shipping. They can then charge one thousand per cent. advance on legitimate profits instead of one or two hundred, as there is no law

to limit their profits. Their advocate, Gowen, before the investigating committee, says, in answer to the charge that they make six millions profit out of eight millions gross receipts, that these outlays of money (for increasing and strengthening the monopoly) must be reckoned as expenses and deducted, to get at the net income or profit.

This right to monopolize coal mines, &c., was sold or granted to this freighting monopoly by the "God and morality" philanthropists, whose mouths are so full of prospective chickens for the poor, that they cannot open their lips without scattering some of them.

D. A. Wells, a paper-money man, and of course a free-trader, tries to make it appear that the high tariff is the cause of our heavy and rapidly increasing foreign debt, and of all the evils that are inseparable from the use of a false measure of value; while he knows that the inflation of the paper currency was the only reasonable argument used in Congress in favor of doubling the tariff at the time it was raised. Every man that took the papers or read them, was at that time familiar with this notorious fact. Is it supposable this fact is entirely blotted out from the memory of Wells and every other free-trader? if not, then the suppression of this fact in all their discussions of this question is virtually a lie. But Greeley, and all other champions of protection, are equally liars in suppressing this nine-years-ago notorious truth.

The fact that both sides, on this question, firmly shut their teeth against the utterance of a truth directly connected with the question, proves some-

thing more than bare infidelity to truth,—it proves as positively as anything can be proved, by legitimate deductions from notorious facts, that the apparently earnest discussion of the tariff question is, like the dark-lantern investigations of Congressional committees, all gammon,—"got up" to divert attention from the true cause of existing evils, and directing it to any other but the true one. The tariff, now, is the scapegoat on which the sins of paper money is heaped; and, when that is played out, the next scapegoat will be the irredeemability of the valueless measure of value; then some other Greeley will set himself up as champion of irredeemability, to be knocked into a cocked hat by the champions of paper money redeemable in specie. The Church God moves in a mysterious way to "wool" his trusting dupes.

The reason why a paper-money man should of course be a free-trader, is this: paper money raises prices in this home market; and, with free trade, the sharks could *buy cheap* in foreign markets, and *sell dear* in the home market. By this means, "the entire resources of the country would be more rapidly developed." They could then fully "develop the resources of this country" in ten years, while under existing conditions it may take thirty years, or to the end of this century.

THE RESOURCES of Ireland were FULLY DEVELOPED years ago. Her indebtedness to foreigners (the English) required all that her laboring class could produce that was fit to eat, drink, or wear, to pay the interest, or rent dues, on their foreign debts; while themselves, after giving up all their grain,

beef, mutton, all that was fit for humanity, to pay their foreign dues, were forced to live principally on hog-fodder,—roots and vegetables.

With free trade and a paper measure of value, the sharks could run the country in debt to foreigners five hundred millions a year, instead of the present and continually increasing rate of two huudred millions a year. Foreign capitalists, even now, claim that "America is only an outlying plantation of theirs."

If you are ready to give up your valueless measure of value, you can see that by putting a controlling majority of MEN of your own class into all legislative bodies you can reduce all taxation about one half, or 300 millions, and by establishing an honest measure of value — specie, or real specie certificates — representing dollar for dollar specie, to lie otherwise idle in the National, State, or City Treasuries, you can save, at the lowest estimate, six hundred millions in interest-money, which otherwise you cannot avoid paying. You can save all the extra profits required to cover the risks of continual fluctuating values, and the profits of speculations, growing out of these fluctuations, which altogether, the interest, extra profits, taxes, and speculations, would amount to a saving to the people, and loss to the sharks, of more than 1,500 millions annually, or one hundred and fifty dollars to every working man in the country.

Besides, in this way, reducing the rations of the Sharks, you could, by establishing a just system of taxation, really make the big ones pay a large por-

tion of the taxes. The principle source of revenue for all public expenditures should be from income, and the advance in value of all kinds of property. On all property occupied or used by the owner the current rate of rent should be reckoned as a part of his income.

Income from wages or salaries up to $500 should be free; all above that, or some other specified sum, should be taxed the same as other income; which should be taxed — the rich and poor man's alike, — for the first $500 not more than 10 per cent; for all between that sum and $1,000, 20 per cent; between that and $2,000, 30 per cent; between that and $4,000, 40 per cent; for every additional $,1000, 1 per cent should be added to its tax. This would be perfectly "EQUAL;" as the large property-holders pay only the same rates on the same amount of income that the small ones pay.

It would be perfectly Christian, as it would prove a wholesome check on, if it did not effect a permanent cure for, the "love or worship of money or wealth, the root of all evil." The more a man got, the less profitable it would be to him. It would be a positive insurance against a saint's "losing his own (precious) soul, by gaining the whole world." A Ben Franklinite would turn Christian, or get discouraged, curse Christ, and die.

It would fall short of what justice requires, as it leaves the brain-laborer with $30,000 income, about $15,000 after his tax is paid, which is more than thirty times as much as the average income of real laborers after their taxes are paid. But the princi-

ple is a just one, and justice can be secured by it, if a justly discriminating scale is adopted.

Justice never promises more than she fulfils; she always gives all she agrees to; but her terms are inflexible.

You have got to give up, not only your paper money worship, but you must give up the last and least consciencious conviction that has been imposed on your minds as truth, justice, or right, by the Church and State, that is in the most distant way connected with government, or with political economy.

Supposing these terms accepted and you are in control of all legislation; taxes, interest, and profits on the exchange of days' work is reduced, and the Sharks made to pay a part of the taxes. You can still further reduce profits, and make capital your submissive SLAVE, instead of, as it now is, your despotic MASTER, by establishing an industrial system, based on practical Christian principles, and simple, self-evident facts, that challenge and defy all attempts to refute them.

The price paid by consumers of every product of labor for immediate consumption, and the prices of products for more gradual consumption, in the shape of tolls on bridges, rents for houses, stores, and wharves, freight on ships and railroads, &c., are all absolutely made up of wages for labor on one side, and the profits on capital which cover interest and taxes on the other side.

Fact, The prices of everything are made up of wages for labor, and profits for capital.

Fact, The division of these prices between capital and labor is regulated or controlled by the comparative demand for and supply of labor and capital; that is, if there is a surplus of laborers and a scarcity of capital, capital will get the lion's share, and labor must accept the crumbs, or starve; or, if labor is in demand and capital abundant, then labor gets its just due, and capital gets what excessive competition for a chance for investment will allow.

(In presenting this law, the Sharks supress the the important fact, that the demand for and supply of labor and its products is absolutely within human control. They, by throwing laborers out of employment, keep up a constant demand for the products of labor at high prices, and a constant surplus of laborers at low wages. This infernal system is perfect in Europe, and it is every year getting nearer perfection in this country.)

Fact, Your true policy is to secure a specie currency, which will reduce all prices of every kind of property, every product of labor; to reduce all public expenditures to the lowest figures practical, and pay off all public debts in the shortest practical time. By this policy, you secure the least demand for capital, and of course the lowest rate of interest and profit for the use of it in exchanging days' work.

Fact, If, by reducing the average of wages, you can reduce the average profits more, you secure a real advance in your wages.

Fact, In every community there is a limited amount of the products of labor consumed.

Fact, Supposing imports and exports to balance,

there is a *limited number of hours' labor* required to supply this limited consumption of the products of labor in the community.

Fact, Every member of the community dependent upon labor for supporrt has a just right to an equal share of these "limited number of hours for labor."

(If any one denies this just right, he mnst be something less than a man — a Churchman — an aristocrat.)

Fact, To secure this just right, it is absolutely necessary to make it a penal offence to steal hours of labor, over and above the fixed number each one is justly entitled to work.

Fact, If one half of the laborers work one hour a day more than the limited number that will supply the consumption of the community, then the other half is deprived to that extent of the means of support, just the same as if the first half took the latter half by the throat, and forced them to give up the same proportion of their wages. Justice is an attribute of a God that will not tolerate "grab-bags." He says, "That a man who is willing to work shall have his just RIGHT secured to him — his right to an equal share of the number of hours' labor that is required to supply the consumption of the community." While the Church God is all grab-bag, he says, "that a man who is willing to work, shall have a CHANCE to get it if he can;" if he is successful, he pats him on the head, and says, "Well done, thou good and faithful;" but if he is not, he tells him to go to the public souptrough, the almshouse, or to hell: he don't care a d—n which.

Christianity and just legislation, would remove nine-tenths of the evils that spring from ignorance and poverty, by removing the CAUSE. While Church legislation does nothing to remove the cause, and everything to perpetuate it. (To keep up an appearance of goodwill in the minds of its dupes, it sheds crocodile-tears over the suffering, and makes a grand display in relieving, perhaps one per cent of the hell of misery it alone is responsible for. The Shark robs the poor of ten thousand, he then gives for some charitable purpose one per cent — one hundred dollars — and secures, through Church teaching, the reputation of a public benefactor, and in money ninety-nine hundred per cent on the investment. In this way a Churchman secures a hundredfold increase, on every dollar he lends to the "Lord." Christianity would remove the ignorance that tolerates such rascality; and just legislation would punish such benefactors as criminals).

Fact, With the hours of labor limited to the demand for consumption there will be a constant demand for the labor of every man dependent on labor for support.

Fact, This constant demand for labor will secure the best remuneration for labor that the comparative demand for capital will admit.

But it is no use trying to better your conditions by limiting the hours of labor under a paper currency. They, the Sharks, with paper money can raise prices, and increase the demand for capital more rapidly than you can increase the demand for labor, by reducing the hours. Besides this, the high prices would flood our markets with foreign

goods, and throw you out of employment, at any price, the same as the shipcarpenters now are, as to all labor connected with foreign-freighting. They could not secure even the *semi*-protection of the high tariffs, and, of course, were the first victims of high, or paper money prices. The demand for all other labor is reduced, but not to the same excess.

Fact, The lower the nominal wages average, as well as prices generally, the less will be the demand for capital, and the better will be the remuneration for labor; unless the principle is run into the ground, of which there is not much danger.

Fact, Supposing the hours' labor required to supply consumption at present to be eight, the gradual increase of consumption, growing out of the gradual rise in the remuneration for labor, which would be produced by the gradual reduction of the rates of interest and profits, without any nominal rise in wages, would, probably for a long time, keep even pace with the improvements in labor-saving machinery. But, if labor-saving machinery increased more than the increased demand for products, the people can at any time cut off one or two hours more, and make sure of KEEPING UP a constant demand for every man's labor.

Fact, The Sharks, having lost all legislative power to create new investments for capital, by running the people in debt, and, the most gizard-crushing loss to them, the power to perpetuate the paper measure of value, by which they increase the demand for capital more than one hundred per cent, — losing this legislative power, they would have no resources to KEEP UP the demand for capital.

Fact, With supply of labor reduced to demand for consumption the products would be limited to the consumption; the Sharks, in the full enjoyment of all their natural, savage rights — freedom and liberty to do as they please with their own capital — would buy up large portions of these limited amounts of products, and could force the people to pay for them fifty or one hundred per cent profits.

They made our laws before you had any voice in making laws. The natural rights — freedom and liberty, based on muscular power — was of comparatively no use to them, on account of their inferior numbers. In order to secure themselves against your superior muscular powers, they made a law depriving all of the natural right, liberty and freedom to exercise their muscular power to protect themselves against any unjust demand. This left them in the enjoyment of all natural right, freedom and liberty that was of any practical use to them, and you, absolutely at their mercy. Your school-teachers, your minister, your editor, your lecturer and your public and private libraries, all tell you, that this is God's work, or natural law; and you, now you have the right to change and make laws, practically acknowledge or accept these teachings as truth, by passively supporting the unjust or unequal laws that are based on these teachings.

Whenever your reason is directly appealed to, or is in any way incited to action, you utterly repudiate these senseless teachings, and acknowledge that all civil laws are absolutely the result of HUMAN will. But this independence on your education is

only momentary, it lasts while the incitement, or direct appeal to your reason lasts. The next moment your reason sinks back into its accustomed passive inaction, and you are as much the slave, practically, of your educated prejudice as before. You do not believe that God, or nature's laws sent members of Congress down to Alexandria to get hold of property that the United States was using, so as to force the people to pay them for its use; or that God had anything to do with "appropriating" twenty million acres of the people's land, or sixty-four millions of the people's money to build a railroad through that land to enhance its value, and make it immediately marketable; you do not believe that reason springs from the Devil, or that your educated prejudices are the voice of God; yet your moral code is based on that theory, and you practically assent to it; you do not believe that the pecuniary interests of the capitalist and laborer — the Sharks and fish they feed on — are identically one interest; but all your civil laws affecting these interests are based on this senseless, false theory, and you allow them to exist. Practically you are the slaves of a false education, the same as if you possessed no reasoning faculties. You have enjoyed the right of self-government nearly a century, in a country possessing natural advantages, in an abundance of rich land, in variety of soil, climate, and products that are without any parallel on the globe. With these advantages over all other nations you are running in debt to other nations more rapidly than any other, and for articles for immediate consumption. You are taxed heavier than the people of any other

nation, and the rich are getting richer faster than the priviledged class of any other nation on the globe.

Of what advantage has the right been to you?

The Sharks have had as absolute control of all legislation in this country as they have, or ever had, in any country. They will never voluntary give up the right to rob you "in their way of doing it." You must, to reap any advantage from your right, exercise that right. But before you can exercise this right intelligently, you must allow your reason, common-sense, sense of justice, instead of your education, to control your action. You must get rid of the Church idea, that robbing the poor is only a moral evil, to be controlled by conscience; and recognize the fact, that it is positively a crime that is deserving of severe puuishment.

Fact, It would be only just and right to deprive the poor of their superior muscular, or majority power to rob the rich, if the rich were deprived of their superior monopolizing, or money power to rob the poor. But it is grossly unjust to put the poor under civil-law-bondage to do right, and leave the rich absolutely free to do wrong, except the restraint (?) of a Church C-o-n-s-c-i-e-n-c-e.

Fact, Justice and common-sense requires that the people should now frame a law, restricting all from the exercise of their natural, or savage *rights*, to do as they please with their money-power, the same as all are restricted from the free use of their muscular power.

Fact, This law should make robbing the poor, by watering stocks, by forestalling and monopoly, or

by extorting illegitimate profits, one of the most heinous offences.

Fact, Hanging as a penalty for such a crime would be an outrage on justice. Nothing but the old "relic of barbarism" — the public stocks — can do justice to such "a case." Such a case would afford a too valuable opportunity to be wasted, for impressing on the minds of youth a wholesome hatred and contempt for the meanness and villainy involved in "their way" of robbing the poor, and all school boys within twenty miles should be brought in at the public expense to witness and execute punishment at their discretion, short of permanent personal injury.

This mode of punishment would be, not only reformatory to the culprit, and a lesson inestimably good to the rising generation, but it would be such a caution to other Sharks, that they would see in every grab-bag, stocks that are anything but fancy, or desirable as an investment.

Fact, Beside the inducement held out to all men, to do as you would be done by, because it will secure the fullest possible self-gratification, there is nothing that will persuade a Churchman, who cannot appreciate this internal satisfaction, to become a Christian, like an INEVITABLE sharp stick; for them it is the only kind of moral suasion that would be effectual.

Fact, The Churchman knows no self-gratification, no enjoyment, no punishment, no misery but in common with the savage; yet he can be reached by the punishment proposed, so as to make him behave like a Christian, outwardly.

The sharp stick for Churchmen, all other men would be willing, in all legislative action, at the least, to do by others as they would have others do by them, in like circumstances, because it is for their external interest, as well as their internal satisfaction.

Fact, This Christian legislation, springing from pure self-gratification, by which every laboring man would better his own conditions, by bettering the conditions of every other laborer, would be a practical Christian government, a Christian civilization, the first really democratic government that was ever framed or established.

Fact, Jesus Christ was a democrat.

Fact, Because he was a democrat, trying "to turn the (social) world upside down," he was crucified.

Fact, It was through the infernal controlling influence of the same class of hell hounds, that crack their long lash over the heads of mentally-enslaved people throughout Christendom to-day that he was crucified.

Christ may have retained some of the heathenish ideas he was educated to believe in, and is now attributed to him by the Church, yet it is evident that his disciples never fully understood him, and we have only their prejudice-blinded misunderstandings, written many years after his (if not after their) death to guess by. But his ideas of the wrongs of the people, through the rascality of their rulers; of human nature, and what is most essential to its fullest gratification, or to the general welfare — the enjoyment of the race; of just government,

or what he called God's Kingdom — Heaven on earth — under which, those that are now *last* and *least* favored, but *most* deserving, should be *first* and *most* favored by legislation, and those that are now *first* should be *last* (as they are least in need, least deserving, and can take care of themselves, any way). In these ideas of truth and justice he was self-evidently right. Under the reign of God's justice on earth, Christ promises that the chiefs among men will be the real servants of men. How can these promises be realized until the rascalities of the Sharks are exposed, and the merits of honest labor are recognized; until the gas-bag called superior intelligence is exploded, and common sense is acknowledged to be the only useful sense? Then, and not till then, will the people have a *just* respect for themselves, and a *just* contempt for Sharks and scholars; not till then will honest labor receive a just reward, and "brain labor" just punishment.

Every one in favor of truth and justice — and there are many in, but not of the Church — and all outsiders, all these must, as soon as he is understood, accept Christ, for he still lives in his teachings; while all true Churchmen will say, "Away with him, let him be crucified." For his fidelity, while standing *alone* against the *world*, to the truths and justice by which alone the people can be saved from the sin and misery inseparable from ignorance and poverty, he should be remembered with respect by working men to the end of time, and by each individual while memory lasts. Respect is due to everything, so far as it is by ourselves fully *understood* to be worthy of respect; beyond this, respect

runs into a blind reverence, which is not due to anything. Christ, so far from demanding reverence, rebuked the man that called him good.

Christ required SELF-sacrifice of the aristocrats alone, a sacrifice of ALL their law and custom-sanctioned rights to rob the poor of their food, clothing, shelter, reason, independence, self-respect, and respect for each other, which is to an aristocratic a sacrifice of ALL his SELF as an aristocrat. But instead of requiring of you (the people) any sacrifice, he offers you continual betterments — an "easier yoke," "lighter burdens," "more rest."

Do you discover any burden, any yoke, any self-sacrifice in lightening your own burden twenty per cent by lightening the burdens of the most unfortunate forty per cent? Instead of self-sacrifice, every step taken in practical Christianity secures to you a greater degree of self-gratification, physical as well as mental, here now in this world and, if anything will secure it after you are dead, in the world to come.

Fact, There is not the slighest resemblance between real Christianity and that utterly repulsive libel against Christ presented for your acceptance by that grand conservatory of ignorance, superstition, falsehood, and injustice, the Church, — the Church that killed Christ eighteen hundred years ago, and has been a living libel on him and his teachings from that day to this.

Fact, The man who makes a distinction between practical religion and politics, or between its opposite, practical Christianity and politics, is a man

without understanding of the question, or he is a hypocrite — a liar.

Fact, There can be no compromise between an aristocratic and a democratic government; between a Church and a Christian civilization; between the pecuniary interest of money worshippers and the general welfare of the people. There is no middle ground: you, the people, must be either the MASTERS or the SLAVES of capital.

Fact, You alone, the people of this country, have a legal right to establish a Christian government. You now can do it without the slightest violence; ten, or twenty years hence, you nor your children will have the power to do it without blood-letting. If you neglect to do it now, peaceably, and leave as an inheritance for your children the existing curse, you will deserve to be damned to unavailing, never-ending repentance and remorse. A government based on the principle of good-will to men, once established any where, will spread itself with irresistable power; "the glad tidings to all men and all nations" will be realized; "the gates of hell (the Church) cannot prevail against it."

Fact, If you trust a man to represent your welfare in any legislative body who is more dependent on the income from capital than on the wages from labor, you are about sure to be betrayed, and you will deserve it.

Fact, If you trust a speech-maker, you trust nine cases in ten to a parrot, who is repeating what his teacher or author may or may not have known understandingly.

Fact, You want for a representative a man with

plain common-sense, who is familiar with the simple facts connected with political economy, which all ordinary minds can fully comprehend understandingly, and who will be CONTROLLED IN HIS ACTION by his own deductions and inferences FROM THESE SIMPLE FACTS, with discriminating faculty to detect the "sophisms" of orators, the "frothiness" of chatterers, and the "emptings running" of owls.

Fact, As to the trustworthiness of working men, with your expressions of trusting for years, it is doubtful whether any stretch of confidence on your part would be required to trust the devil. At any rate, it would take long years of dirty experience to sink ordinary men down to the level with the present legislators and other office holders in trustworthlessness.

Fact, Infidelity to the interests and welfare of the people in a representative is the worst kind of which a man can be guilty, except infidelity to truth in public teaching. Infidelity in belief is absolutely impossible, as belief is beyond self-control.

Fact, "In the beginning was the" Truth, because it could not be created. It is utterly impossible to conceive of a time when two and two did not make four, or of a time when they will not make four; and so it is with every other part or particle of truth, it is without beginning and without end. This is "the Word" that must have been "with God;" this is the "Word" that "was" all the "God," of which any human being ever had any knowledge.

Fact, A public teacher that is an infidel to truth is an infidel indeed; he is an infidel to God, and the only possible infidel to God. You public teachers,

all of you, though you do not admit that Truth and its attributes Justice and Right is all of God that we know, you do claim that truth is an attribute of all your gods (for there is no two of you believe in the same god, as each one creates a God in accordance with his highest idea of what a God should be). But none of you with reasoning faculties that would run a hen under cover when it rains believes in the God which Moses created; a God from whom Adam and Eve could hide; a God that made labor a punishment for disobedience, and rejected the produce of Cain's honest toil, simply because he was a tiller of the soil, which was in the eye of God positive evidence that Cain was a sinner. "If thou doest well,"—don't have to till the ground—"shalt thou not be accepted? If thou doest not well, sin lieth at the door." You are working out an atonement for your own, your father's, or grandfather's sins. A God that did not know, and sent messengers to find out what was going on in the cities of the plain, and at the same time had the hairs of all heads numbered. A God who, in a rough-and-tumble all one night with Jacob, and after "playing foul," on the hollow of Jacob's thigh, throwing it out joint, had to cave in, and admit that Jacob was "bully" on muscle. Is there one of all you public teachers that has got cheek enough to proclaim that you believe in the SHORT-SIGHTED God of Adam and Eve; the UNJUST God of Cain, who condemns all laborers as criminal; the IGNORANT God of Sodom and Gomorrah; or the muscularly WEAK God who had to cave in to a cripple? Not one of you. Yet, you lying, black-hearted infidels TEACH as

truth the infernal lie that this contemptibly weak ignorant, unjust, and despicable creature, "got up" by a liar, thief, and murderer, is the creator and special ruler of all things and all men; that he is the creator of all we know of the real God, Truth, Justice and Right, when it is utterly impossible to conceive such a creation.

You say that Christ died to save you from the just punishment of your sins. Christ says "that sinning against the Holy Ghost shall never be forgiven." Sinning against the Holy Ghost, is sinning against light—a knowledge of the truth. Christ forgave the masses that demanded his crucifixion, and he gave good reason for it; "they knew not what they did." While you, like the "dog in the manger," do not PRACTICALLY go into a knowledge of the truth, and you do prevent others that would, from entering, by taking away the key of knowledge, by teaching as truth "the traditions of men." To you hypocrites he says, "Woe! woe!" and asks you how you are to escape the damnation of hell. He says to his followers, "love your enemies"; but the enemies referred to were "those that knew not what they did,"—your dupes. This assumption is based on the fact, that towards you who are guilty of "sins that can never be forgiven," he invariably manifested a just hatred, that was expressed in the bitterest terms. And his charges against you are so plainly and clearly specified, that it is impossible for you to dodge their application.

If any man, to gratify his avarice or mean ambition, wilfully injures or wrongs the poor, even if he repents and is forgiven by his victims, cannot

escape everlasting punishment; as long as he retains a consciousness of existence, or while memory lasts, either in this world or after he is dead, it can never cease to be a cause of regret — of dissatisfaction with himself. He feels that he cannot wipe out the suffering produced by his rascality; he cannot restore self-respect to the pauper, or to the prostitute; he cannot restore to life his victims, the suicides, the murdered; as he cannot raise the dead, he cannot make restitution for his wrong action, SO AS TO FORGIVE HIMSELF.

Christ says, "To this end was I born, and for this cause came I into this world, that I should bear witness unto the truth. He that believeth (the truth) hath eternal life. He that believeth not is damned already." A knowledge of truth would force men to do as they would be done by, which would secure to men the fullest and most complete self-gratification, which is all of heaven that is posible under any conceiveable conditions; while ignorance of truth keeps men in the original savage state —every man doing his best or worst to get any and every advantage of other men, which is all of hell that is possible under conceiveable conditions. Christ makes the attainment of knowledge the only means of salvation, while the Church makes it the original sin, and the only cause of damnation.

Christ was not, like Moses, Smith, and Mill, a creator, he discovered portions of truth as others have discovered other truths, all of which (his and theirs) prove positively that Moses was a liar — a creator of falsehood. On this falsehood the Church was established, and by assuming the garb of truth

she has maintained herself as truth, "while holding truth crushed to earth" for thousands of years. She was for a long time the kept mistress of the rich ruling rascals. Played-out in that capacity, she now serves them as a bawd — a procuress, she in her way secures to them indulgences in the crime of robbing the poor. Her revenues from the sale of these indulgences is now her principle means of support. It is, as brother Hepworth says: The Church could not exist without these patrons.

Fact, An honest advocate courts the most unlimited freedom in discussion. He invites the closest investigation of the foundation principles or facts on which his idea or theory is based, not only because he has an undoubting confidence that he is right, but if he is wrong he wants to know it.

Fact, An advocate that has not this confidence in the theory he professes to believe is always opposed to the free discussion of the foundation on which his theory or belief is based. He professes to be in favor of the most unlimited freedom of thought and of public discussion, but all this FREEDOM must be CONFINED within limits established by popular or schoolmen's authorities. If you deny the bare assertions of Moses, Mill, the Pope, and Beecher, you leave men, he says, all adrift on an ocean of doubt.

In regard to these assertions as to their being well-grounded he will not tolerate free thought or free discussion; he will denounce you as an infidel, as not believing in anything; he will not listen to you. He asks you to let him and his belief alone. He says he is satisfied with his belief, and wishes to,

and has a right to, enjoy it undisturbed. He asks "whose business is it but my own, or what difference does it make to you what others believe in?"

It makes this difference: Our legislation is based on, or tolerated by, the conscientious convictions or belief of the people. Belief in falsehood or the traditions of men gives us the existing Church barbarism, which makes men the slaves of capital. Belief in facts would give us a Christian civilization, which would make men the master and capital the slave. So that it is every man's business what others believe in. The difference it makes is the ill or welfare of the entire community. The man who asks for unlimited investigation is the only true man; the man who evades it is the Churchman — infidel — liar.

In reëstablishing an honest measure of value prices would immediately shrink at least twenty-five per cent. This would advance the value of creditors' claims one-third.

To meet this gross injustice, justice demands that all existing claims shall be cancelled when due, by the tender of, at most, seventy-five cents in specie for every dollar of paper value. There would be no real repudiation in this, as you would pay them then every cent that their claims are worth now, or all that they would be worth then, if there had been no change in the value of dollars. Let the conditions of all existing leases, rents, and rates of interest on bonds and notes, be reduced twenty-five per cent. There could be no injustice in this to the creditor, as every seventy-five cents would immediately be worth as much, and most likely more, than the

dollar is now for every concciveable purpose. The foreign creditors could invest their money here where they made it, as they now do, and realize the full value of their claims.

Through the villainy of your rulers you are caught in an infernal trap, and if you can get out of it without doing any more injustice to individuals than is involved in this proposition you ought to be "wiling to be forgiven."

The change from paper to specie circulation can be effected by the Government putting four hundred millions of five-twenty, six, seven, or eight per cent bonds into foreign markets (for this purpose specie would be cheap at any price), and with the proceeds redeem the greenbacks and fractional currency at seventy-five cents on the dollar and burn them; issuing specie certificates to anybody that wanted them enough to deposit an equal amount of specie, to lie idle till the certificates are presented for redemption; and by making a law forcing the banks to send into the treasury to be burnt an amount of any bank bills equal to ten per cent of their circulation every three months, the banks to receive ten per cent of their securities to cancel the operation. This law should require the banks to send in bills of the largest denomination first, otherwise the rascals would create universal inconvenience, by withdrawing from circulation the small bills first; they should be the last, so as to give time for specie to get into the country and into circulation. In two years and a half the curse would be forever removed, and in the mean time the condition of the people would be continually improving,

and only the interests of speculators could suffer. But this is only one of many ways that might be adopted to secure an honest measure of value without injuriously affecting any LEGITIMATE business or industrial interest in the community: all of which the ruling rascals understand, but they are, and always will be, opposed to the adoption of any means that would secure an honest measure of value, or anything else that is honest, just, or right.

We are assured by A. Smith & Co., the creators of natural laws, "that paper currency is the cheapest a community can use." Money is not an article for consumption, in the common sense of that term. It is USED, not CONSUMED. The cheapness or dearness of money "is measured by what we have to pay for its use, without regard to the original cost in producing it." Since the government was so hard driven "for money to carry on the war," that she gave the use of 300 millions of her money to the banks, virtually free from interest; the rate of interest has been, on an average, very much higher than it ever was before, for the same length of time; the rate on mortgages is more than twenty-five per cent higher, so that, with nearly double prices, the people have to pay double the interest for the use of capital, to exchange days' work, they did before. And then, before this inflation, the interest for the use of capital was at least one-third more than it would have been with an honest measure of value.

Adam Smith calculated the annual cost of a specie currency to the community using it was some fractional part of one tenth of one per cent from abrasion or wear. While the cost of our paper currency

for the last eight or nine years has been over one hundred per cent annually, or eight hundred millions.

With a purely specie standard of value the prices finally would be reduced one-half, which would reduce the amount of capital to pay interest on one-half, or to ten thousand millions, which would reduce the twelve hundred millions now paid to six hundred millions.

Under these reduced prices there would be such a competition among capitalists to secure investments, that the rate of interest would be reduced one-third, or from six or eight to four per cent, which would save the people, or working men, at least, two hundred millions more.

Fact, You working men are paying directly eight hundred millions for the use of Smith & Co.'s cheap currency, annnally, a sum more than sufficient to buy a new specie currency. You could afford to throw away — sink in the sea an amount equal to your entire currency, annually, if you could keep an honest standard in no other way, and save money by the operation.

"But," says the scholar, "if you have the same amount of specie dollars that we now have of paper dollars prices would be inflated to the same extent."

Would increasing the number of pound weights one hundred times raise the price of pork? The market value of pound weights would be materially reduced; so it would be with an abundance of specie, it is not an article that is consumed, it must be used at some price, and its price or rate of interest is reduced in proportian to its abundance.

If specie alone was the standard of value the number of dollars would not affect their real value, any more than the number of pounds affects their weight.

The only instance of any considerable depreciation in the value of a purely specie currency of which there is any record occurred in Spain, under conditions that are next to impossible any nation should ever again experience. By a rapid "development of the resources" of a newly discovered country and people that were extremely rich in the precious metals they secured enormous amounts of gold and silver, at small cost to the robbers. THE LOW COST of such large amounts produced the extreme depreciation in Spain, and the comparatively slight depreciation in all countries that traded with her. High prices in one commercial nation raises prices to a limited extent in all the others. The low cost of the specie measure of value in Spain produced the same effect that the LOW COST of a paper, or mixed paper and specie measure of value produces in all countries. The low cost of the measure of value produced such an extravagantly high cost of products of labor in Spain, that in every department of productive industry the demand for labor was much reduced. ☞ But in shipbuilding, rigging, sail-making, and all labor dependent on that branch of industry, even the repairs, were so absolutely annihilated, they lost the art of building and fitting shipping for sea. When they had so far recovered from the effects of a low-cost currency that they could again build their own ships, they had to import carpenters and riggers to

make a beginning . This single instance of inflated prices growing out of depreciation in a specie currency, under circumstances that cannot again occur, is cited by all sharks and their dependent tools as positive proof that specie at cent per cent cost, if used as a measure of value would be just as liable to violent fluctuations as paper, costing less than two per cent of its nominal value. Making paper redeemable in specie is no security against depreciation or inflation of prices. In 1836, with only a hundred and forty millions of paper redeemable in specie, prices before the banks suspended, were inflated nearly, if not quite, as much as they have been under this flood of irredeemable paper; except in real estate, it did not last long enough to affect that to the same extent. But a specie measure of value, unmixed with paper, cannot be depreciated, except by reducing the cost of producing it. The more there is of it the less will be the cost of using it — the rate of interest.

A. Smith undertakes to show another instance of depreciation in the value of a purely specie currency.

In England, about five or six hundred years ago, the nominal value of wheat, which he says is the best measure of value, suddenly advanced one hundred per cent. This fact, isolated from its immediately connected relations, apparently strengthens his false theory. But if he had presented the whole truth it would have been another "insubordinate fact, that could not be brought into subjection to his theory," it would prove that the whole power of the government could not affect, one way

or the other, the value of a purely *unmixed* specie measure of value.

At that time, and at least one other, the government collected all the specie and recoined it, reducing the weight of the pounds, shillings and pence one-half. The NOMINAL value of wheat and all other things, except labor, immediately advanced a hundred per cent. But REAL values were unchanged, except from speculations springing from the rapid rise in nominal values, which was only temporary. After this flurry the same weight of silver would command the same quantity of wheat and other articles as before. The only change in value that was effected was, as designed, a reduction of wages, it made the rich richer by making the poor poorer.

At that time a long standing custom had fixed the rate of wages for one year's labor at a certain number of bushels of wheat and an equal number of sixpences, worth then about three times their present value or weight in silver, — these too were the average value of a bushel of wheat, — and the employer could, if wheat was worth more than a sixpence, hold the wheat, and pay the whole in sixpences.

When the sixpences were reduced one-half in weight and value, the laborer could buy only one half as much with his year's wages as before, and he was "so unreasonable" as to make a fuss about it. The rulers said, let us have peace, and they secured it by making it a criminal offence to refuse the light sixpence in payment for wages which had not been raised, the same as it was received in payment for

every other thing that had been raised one hundred per cent. This grossly unjust law did not violate the FREEDOM, LIBERTY, OR EQUAL RIGHTS of its victims, as the sixpences were a legal tender for all demands, the king, if he had been a laborer, would have suffered. This proves, that by suppressing a part of the truth it can be made to support a lie; that the people may be grossly oppressed by unjust laws, without violating their liberty, freedom, or equal rights (these afford them no protection, they must have justice). It proves that the arbitrary power of despotic government cannot inflate or depreciate the value of an ounce of silver or gold, when that, unmixed with a redeemable substitute, is used as a standard of value.

Fact, Every addition to a paper currency increases the cost of using capital, which inevitably reduces the remuneration for labor. Every addition to a specie currency, or real capital, reduces the cost of using capital, which inevitably increases the remuneration for labor.

Fact, With legislation in the hands of the people the enactment of just laws and an honest measure of value, the arbitrary and oppressive POWER OF WEALTH would be forever destroyed, and its fiendish worshipers would be as harmless as so many rattlesnakes deprived of their fangs. And some, perhaps many of them, might be so reformed as to bear some slight resemblance to civilized human beings in the "fellow-feeling that makes men wondrous kind." At any rate another generation would forever rid the earth of them; for under Christian civilization it would be impossible for such monstrosities to be

transmitted. Phillips says, "One hundred years from this, people will be skeptical in reading the history of the present time as to the reality of truthful description of the savageisms that at present exist." To them it will be inconceivable how a people with political power in their own hands, or within easy reach, could have tolerated such gross and barefaced abuses. This prophecy may or may not be fulfilled; it depends upon the action or inaction of the people; upon whether the people reach out and HELP THEMSELVES to this real chicken that hangs within their grasp, or are satisfied for the present with the prospective view of it, and are willing to wait for Church, State, King William, Wall street, or some imaginary power, to fetch it, lift the cover of their pot and put it in for them.

All the fore-mentioned statements are based on the simple facts that are understood by all, and because they are simple and easily comprehended by all, the people are educated to despise them as of no value. And at the same time they are educated to respect and worship something that is involved in inextricable mystery, and wholly beyond their, or "any other man's" comprehension. Truth, in the absence of false teaching, or of Church tradition, would be generally accepted by men, not only because it is for their permanent welfare, but because it affords immediate, present gratification. They would accept it as a hungry stomach accepts wholesome food. Practical Christianity is, to a limited extent, now acknowledged by all, even the most depraved Churchmen—the money-worshiping ruling class. The meanest of them practically admit that

they gratify themselves by gratifying their children. And many of them would acknowledge that, throwing aside the Church sense of DUTY, it afforded them real gratification to relieve some of the worst suffering of their victims.

While through all the grades of wealth and poverty practical Christianity is more and more generally acknowledged, up to the poorest class in society, where it is most fully developed; where the last crust is not unfrequently divided to relieve the suffering of others in no way related except in suffering. "The widow's mite," given under these circumstances, outweighs the millions given by a played-out shark. The self-gratification that prompts this right action shows there is some good in human nature that is beyond the infernal reach of the Church; some sense of justice that revolts against the Church idea, that the misery of the poor is the result of a Divine Providence; otherwise all Churchmen would look upon the dispensation of "Divine Providence," not only with stoical indifference, but it would be a source of enjoyment to them; comparing their own to the miserable condition of the suffering poor would add zest to their savage enjoyments. All Churchmen would be, as Jonathan Edwards said they should be, so completely reconciled to the justice of the Church God, that they could look forward to witnessing the sufferings of the damned in Hell as a source of enjoyment in Heaven. That is probably the most consistent sentiment, and of course the most depraved that has been uttered by the Church in the nineteenth century.

When, or wherever men "do congregate," except for religious mummery, or money-making purposes, Christianity is generally acknowledged by each one doing what he can to add to the enjoyment of others. *This is not done as a duty.* He in that way secures to himself enjoyment proportioned to what he adds to the general enjoyment. In the absence of the barbarous, aristocratic teaching of the money-worshiping Church this civilizing Christianity (the germ of which exists in all men) would immediately manifest itself in sufficient strength to secure just legislation. With a practically Christian legislation established, where the just rights of man are recognized, and the natural savage rights of the sharks are outlawed, all else that is practical in Christianity would be established as rapidly as men with reasoning faculties freed from existing restraints discovered what their real welfare required.

Give to Truth only one foothold — one community where she can freely exercise herself and she will develope a power that in a very few years will sink in the overwhelming hatred or contempt of the civilized world, the Church, its Governments, and its innumerable and ever-changing Gods.

JAMES SMITH.

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